

# Oracles

Previous postings from the William Thomas Sherman Info Page  
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## TENETS

\*If we ever experienced a problem anywhere, it came about, in some degree, due to certain wrong assumptions, either co-present with, or just prior to the given problem's actually taking place.

\* Unless you believe in God, the One, and or the infinite, every assumption is contingent.

\* PROCESS (or if you prefer spirit, or activity) PRECEDES IMAGE. Image may, to some extent, (and sometimes almost perfectly) represent process. But process is always superior to and always more real than image. If process precedes image this might suggest also that mind precedes matter and energy.

\* Everything we believe, or say we know, is based on a *factual* or *value* judgment. Both kinds of judgment always entail the other to some extent, and nothing can be known or exists for us without them.

\* No fact or purported fact is true or false without someone to assert and believe it to be such. If an assertion or claim is deemed true or false then, and we are thorough, we should ask who is it that says so (or has said so), and what criteria are (were) they using? There is no such thing as "faceless" truth or reality -- at least none we are capable of knowing.

\* You can't escape reason. If you aren't rational yourself, someone else will be rational for you; nor do their intentions toward you need to be friendly or benevolent.

\* *Every* point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected. Why? Because we would not be honest (and therefore not truthful) if we didn't.

\* *Ultimately*, and when all is said and done, thought without heart is nothing.

\* Most, if not all, of society's very worst problems arise from (certain) spirit people and those who listen to them -- whether the former comes in the shape of "God," angel, devil or what have you. It is these people who are most the source and cause of real unhappiness. If then you chance to have contact with such, while having (one assumes) overcome their lures, deceptions, and pretenses of benevolence and higher knowledge, I recommend that this (i.e. "unhappiness" or "unhappiness itself") is what you call them. Blame them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

## Mottos:

*"When you can face me, I'll consider taking you seriously."*

*"Millions for defense; not one cent for tribute!"*

*"The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I'm the only one who can find him for you."*

**Note.** The “oracles” are given, top to the bottom of the text, in order from the most recent to the very earliest entry (just as originally+ presented at gunjones.com); the very first you see below then is the last entered at the website, while the very first entered for the year is given as the last item in this text.

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By no means the last word on the subject, but worth a listen nonetheless (running at 18.5 minutes.)

See: <http://www.youtube.com/watch?v=hXPdpEJk78E>

["A Debate on the Existence of God: The Cosmological Argument -- F. C. Copleston vs. Bertrand Russell"]

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Get your copy, .pdf at 51 MBs, here:

<http://www.gunjones.com/WAU-025-Magic.pdf>

["The World Around Us," Issue 25, "The Illustrated Story of Magic"]

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It is *never* a religion itself that is ferocious, intolerant, bloodthirsty, or unjust. Rather it is an individual, or groups of individuals, that *claims* to represent the religion who are so, and who are themselves hypocritical, irrational and untruthful. Yet are people always careful to make this vital distinction? No, they will usually blame the religion itself instead and say "There, you see, *that's* how *those* people are."

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From left to right: a Draco on the Column of Trajan, Galerius, and Maximinus II.

*Trivia Time*

It was not a mere novelty that Vlad Tepes III's family bore the surname "Dracul," and which means serpent or devil. In Roman times what was later Wallachia was part of Dacia, and the insignia of the barbaric

Dacians, and oft carried into battle as a standard, was the "Draco" -- a wolf's head with a serpent's body; representations of which are found on the column of Emperor Trajan, erected to celebrate his victory over them.

The very worst and most brutal persecutions by the Romans of the early Christian Church (303-c. 313 A.D.) was during the reign of Diocletian. At the time it was at its bloodiest height, the still united Roman Empire had four joint emperors: Diocletian (the lead emperor), Maxentius, Galerius, and Maximinus II. Among the most ruthless and unrelenting of these four, Galerius and Maximinus were both ardent devotees of Sol Invictus (also known as Mithra), and both were Dacians. Did by chance their Dacian upbringing have anything to do with their zealous cruelty, involving unspeakable tortures and executions, towards the church? It's difficult to say, but doubtless it won't hurt to remark on the interesting coincidence.

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K: [Seated, browsing the internet from his laptop] It's already been a few days, and I have seen one Progressive Insurance add with that girl in it...

Oafmore: [At his desk with a magazine, looks up.] Oh?

[Pause.]

K: I'm sure glad *I'm* not a serial killer.

Oafmore: [Again starts up.] What's necessarily so terrible about that?

K: Why, I would think that would be a hard fate for anyone.

Oafmore: Well, this "Dexter" craze certainly seems to have taken public interest by storm.

K: True, true...

[Pauses.] K: A Dram-works theme park in New Jersey? Don't tell me you are serious.

Oafmore: What's there to it? We make a few more multi-million dollar movies and cartoons -- and we're in.

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What would such gruesome, cruel, and inhuman people know about real heaven, let alone real love?

(I got through watching "Antony and Cleopatra" earlier this afternoon, and afterward told the magician I would be willing to play Octavian to his Marcus and "Speelburg's" Queen of the Nile.)

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It is by no means unusual in the history of philosophy (or theology) for a notion attributed as original to one great thinker to actually precede him in another. Case in point is Augustine here (*Ench.*, ch. 11); whose argument against the independence of evil versus good, at least in part, foreshadows Thomas Aquinas' famous refutation of Manichaeism; nor should we be so startled if we were to learn that Augustine in turn takes his own cue from a philosopher antecedent to himself.

[ch. 9] When, then, the question is asked what we are to believe in regard to religion, it is not necessary to probe into the nature of things, as was done by those whom the Greeks call physici; nor need we be in

alarm lest the Christian should be ignorant of the force and number of the elements—the motion, and order, and eclipses of the heavenly bodies; the form of the heavens; the species and the natures of animals, plants, stones, fountains, rivers, mountains; about chronology and distances; the signs of coming storms; and a thousand other things which those philosophers either have found out, or think they have found out. For even these men themselves, endowed though they are with so much genius, burning with zeal, abounding in leisure, tracking some things by the aid of human conjecture, searching into others with the aids of history and experience, have not found out all things; and even their boasted discoveries are oftener mere guesses than certain knowledge. It is enough for the Christian to believe that the only cause of all created things, whether heavenly or earthly, whether visible or invisible, is the goodness of the Creator the one true God; and that nothing exists but Himself that does not derive its existence from Him; and that He is the Trinity—to wit, the Father, and the Son begotten of the Father, and the Holy Spirit proceeding from the same Father, but one and the same Spirit of Father and Son.

[ch. 11] And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the Almighty God, who, as even the heathen acknowledge, has supreme power over all things, being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and good that He can bring good even out of evil. For what is that which we call evil but the absence of good? In the bodies of animals, disease and wounds mean nothing but the absence of health; for when a cure is effected, that does not mean that the evils which were present—namely, the diseases and wounds—go away from the body and dwell elsewhere: they altogether cease to exist; for the wound or disease is not a substance, but a defect in the fleshly substance,—the flesh itself being a substance, and therefore something good, of which those evils—that is, privations of the good which we call health—are accidents. Just in the same way, what are called vices in the soul are nothing but privations of natural good. And when they are cured, they are not transferred elsewhere: when they cease to exist in the healthy soul, they cannot exist anywhere else.

[ch. 13] Accordingly, there is nothing of what we call evil, if there be nothing good. But a good which is wholly without evil is a perfect good. A good, on the other hand, which contains evil is a faulty or imperfect good; and there can be no evil where there is no good...For a man is a being. Now, if a man is a good thing because he is a being, what is an evil man but an evil good? Yet, when we accurately distinguish these two things, we find that it is not because he is a man that he is an evil, or because he is wicked that he is a good; but that he is a good because he is a man, and an evil because he is wicked. Whoever, then, says, “To be a man is an evil,” or, “To be wicked is a good,” falls under the prophetic denunciation: “Woe unto them that call evil good, and good evil!” For he condemns the work of God, which is the man, and praises the defect of man, which is the wickedness. Therefore every being, even if it be a defective one, in so far as it is a being is good, and in so far as it is defective is evil.

[ch. 17] And in the same way, it has sometimes been an advantage to depart from the right way—in travelling, however, not in morals. It has happened to myself to take the wrong road where two ways met, so that I did not pass by the place where an armed band of Donatists lay in wait for me. Yet I arrived at the place whither I was bent, though by a roundabout route; and when I heard of the ambush, I congratulated myself on my mistake, and gave thanks to God for it. Now, who would not rather be the traveller who made a mistake like this, than the highwayman who made no mistake? And hence, perhaps, it is that the prince of poets puts these words into the mouth of a lover in misery: “How I am undone, how I have been carried away by an evil error!” for there is an error which is good, as it not merely does no harm, but produces some actual advantage. But when we look more closely into the nature of truth, and consider that to err is just to take the false for the true, and the true for the false, or to hold what is certain as uncertain, and what is uncertain as certain, and that error in the soul is hideous and repulsive just in proportion as it appears fair and plausible when we utter it, or assent to it, saying, “Yea, yea; Nay, nay,”—surely this life that we live is wretched indeed, if only on this account, that sometimes, in order to preserve it, it is necessary to fall into error. God forbid that such should be that other life, where truth itself is the life of the soul, where no one deceives, and no one is deceived. But here men deceive and are deceived, and they are more to be pitied when they lead others astray than when they are themselves led astray by putting trust in liars. Yet so much does a rational soul shrink from what is false, and so earnestly does it struggle against error, that even those

who love to deceive are most unwilling to be deceived. For the liar does not think that he errs, but that he leads another who trusts him into error. And certainly he does not err in regard to the matter about which he lies, if he himself knows the truth; but he is deceived in this, that he thinks his lie does him no harm, whereas every sin is more hurtful to the sinner than to the sinned against.

~ Augustine, [\*Enchiridion\* \(i.e., "The Handbook on Faith, Hope and Love"\)](#)

[ch. 13] 17. But the devil was to be overcome, not by the power of God, but by His righteousness. For what is more powerful than the Omnipotent? Or what creature is there of which the power can be compared to the power of the Creator? But since the devil, by the fault of his own perversity, was made a lover of power, and a forsaker and assailant of righteousness -- for thus also men imitate him so much the more in proportion as they set their hearts on power, to the neglect or even hatred of righteousness, and as they either rejoice in the attainment of power, or are inflamed by the lust of it -- it pleased God, that in order to the rescuing of man from the grasp of the devil, the devil should be conquered, not by power, but by righteousness; and that so also men, imitating Christ, should seek to conquer the devil by righteousness, not by power. Not that power is to be shunned as though it were something evil; but the order must be preserved, whereby righteousness is before it. For how great can be the power of mortals? Therefore let mortals cleave to righteousness; power will be given to immortals. And compared to this, the power, how great soever, of those men who are called powerful on earth, is found to be ridiculous weakness, and a pitfall is dug there for the sinner, where the wicked seem to be most powerful...

~ Augustine, [\*On the Trinity, Book 13\*](#)

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"Illusion is reality and reality is illusion -- it's all the same!" So the "Spielburg"-person in effect told me. He'd put rats in my yard, and as a result I was finally compelled to put out traps to catch (and which kill) the poor things. I didn't want to do it, believe me. Then he blames me for killing them, but goes on to say "A cartoon animal is no different than a real animal. Neither matter."

In a similar vein, and on another occasion, the magician as much intimated to me that, in his greener years, he'd once made love to the dead body of a very beautiful woman.

Sure, a person can make a mistake, and judge something to be what it is not. But the difference between an ordinary person and a crazy person is that the latter does this frequently.

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How much was spent on Buzz Light Year and Pokemon balloons? And yet who aside from their films' producers has any actual interest in seeing them? (Don't get me wrong, I have nothing against Macy's Thanksgiving Days balloons, if that is they are based on subjects of any real popularity or relevance. But I can't imagine a single person on the entire planet who seriously cares less about Buzz Light Year except perhaps as a means of toadying to Dreamworks/[pseudo]Disney.)

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Perhaps you too have encountered this logic before.

\*If Brian is loved and worthwhile, then Brian can't be wrong (at least, if he doesn't think he's wrong.)

\* Brian is loved and worthwhile.

\* Therefore, Brian can't be wrong.

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His problem is obvious. He listens to the evil magician and the false Heaven of Satan. (How's that for succinct?)

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Can't they at least come up with an all-powerful tyrant of the movies people like? (Back in the day, they would have been murdered by someone like the Praetorian Guard a *long, long* time ago.)

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My viewing recommendation this Thanksgiving, and for which unfortunately there is no good version on YouTube I can link you to, is Shakespeare's "Timon of Athens;" though the 1981 BBC version directed by Jonathan Miller is one worth seeing if you can get a hold of it.

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It's not that the tricks, illusions, or subterfuges are *so* hard to discern, detect or even explain. The problem is trying to communicate them to someone who, at the outset, is indifferent to the truth; and expects reality to be merely what they would prefer it to be. Like trying to tell a fish to avoid the worm because it is attached to a hook. Unbelievable as it seems, they simply don't make the connection that something is amiss.

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Assuredly it is hard for people. Hard for everyone, everywhere. But what keeps happening is they keep getting beat up by spirit people (and their henchmen) for real and imagined sins. Here then, by way of the marvel that is YouTube, we have an opportunity to see the very Lord of the Spirit People himself (Associate Producer of "Harry Potter," "Lord of the Rings," and numerous Hollywood films.)

See: <http://www.youtube.com/watch?v=of8f7Kj1yiE>

["I am Oz" -- sequence from "Wizard of OZ" (1939)]

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[ch. 3] 4. Behold again, and see if you can. You certainly do not love anything except what is good, since good is the earth, with the loftiness of its mountains, and the due measure of its hills, and the level surface of its plains; and good is an estate that is pleasant and fertile; and good is a house that is arranged in due proportions, and is spacious and bright; and good are animal and animate bodies; and good is air that is temperate, and salubrious; and good is food that is agreeable and fit for health; and good is health, without pains or lassitude; and good is the countenance of man that is disposed in fit proportions, and is cheerful in look, and bright in color; and good is the mind of a friend, with the sweetness of agreement, and with the confidence of love; and good is a righteous man; and good are riches, since they are readily useful; and good is the heaven, with its sun, and moon, and stars; and good are the angels, by their holy obedience; and good is discourse that sweetly teaches and suitably admonishes the hearer; and good is a poem that is harmonious in its numbers and weighty in its sense. And why add yet more and more? This thing is good and that good, but take away this and that, and regard good itself if you can, so will you see God, not good by a good that is other than Himself, but the good of all good. For in all these good things, whether those which I have mentioned, or any else that are to be discerned or thought, we could not say that one was better than another, when we judge truly, unless a conception of the good itself had been impressed upon us, such that according to it we might both approve some things as good, and prefer one good to another. So God is to be loved, not this and that good, but the good itself. For the good that must be sought for the soul is not one above which it is to fly by judging, but to which it is to cleave by loving; and what can this be except God? Not a good mind, or a good angel, or the good heaven, but the good good. For perhaps

what I wish to say may be more easily perceived in this way. For when, for instance, a mind is called good, as there are two words, so from these words I understand two things— one whereby it is mind, and another whereby it is good. And itself had no share in making itself a mind, for there was nothing as yet to make itself to be anything; but to make itself to be a good mind, I see, must be brought about by the will: not because that by which it is mind is not itself anything good—for how else is it already called, and most truly called, better than the body?— but it is not yet called a good mind, for this reason, that the action of the will still is wanted, by which it is to become more excellent; and if it has neglected this, then it is justly blamed, and is rightly called not a good mind. For it then differs from the mind which does perform this; and since the latter is praiseworthy, the former doubtless, which does not perform, it is blameable. But when it does this of set purpose, and becomes a good mind, it yet cannot attain to being so unless it turn itself to something which itself is not. And to what can it turn itself that it may become a good mind, except to the good which it loves, and seeks, and obtains? And if it turns itself back again from this, and becomes not good, then by the very act of turning away from the good, unless that good remain in it from which it turns away, it cannot again turn itself back there if it should wish to amend.

5. Wherefore there would be no changeable goods, unless there were the unchangeable good. Whenever then you are told of this good thing and that good thing, which things can also in other respects be called not good, if you can put aside those things which are good by the participation of the good, and discern that good itself by the participation of which they are good (for when this or that good thing is spoken of, you understand together with them the good itself also): if, then, I say you can remove these things, and canst discern the good in itself, then you will have discerned God. And if you shall cleave to Him with love, you shall be immediately blessed. But whereas other things are not loved, except because they are good, be ashamed, in cleaving to them, not to love the good itself whence they are good. That also, which is a mind, only because it is a mind, while it is not yet also good by the turning itself to the unchangeable good, but, as I said, is only a mind; whenever it so pleases us, as that we prefer it even, if we understand aright, to all corporeal light, does not please us in itself, but in that skill by which it was made. For it is thence approved as made, wherein it is seen to have been to be made. This is truth, and simple good: for it is nothing else than the good itself, and for this reason also the chief good. For no good can be diminished or increased, except that which is good from some other good. Therefore the mind turns itself, in order to be good, to that by which it comes to be a mind. Therefore the will is then in harmony with nature, so that the mind may be perfected in good, when that good is loved by the turning of the will to it, whence that other good also comes which is not lost by the turning away of the will from it. For by turning itself from the chief good, the mind loses the being a good mind; but it does not lose the being a mind. And this, too, is a good already, and one better than the body. The will, therefore, loses that which the will obtains. For the mind already was, that could wish to be turned to that from which it was: but that as yet was not, that could wish to be before it was. And herein is our [supreme] good, when we see whether the thing ought to be or to have been, respecting which we comprehend that it ought to be or to have been, and when we see that the thing could not have been unless it ought to have been, of which we also do not comprehend in what manner it ought to have been. This good then is not far from every one of us: for in it we live, and move, and have our being.

[ch. 6]...The wonderful thing is, that the mind should see within itself that which it has seen nowhere else, and should see truly, and should see the very true righteous mind, and should itself be a mind, and yet not a righteous mind, which nevertheless it sees within itself. Is there another mind that is righteous in a mind that is not yet righteous? Or if there is not, what does it there see when it sees and says what is a righteous mind, nor sees it anywhere else but in itself, when itself is not a righteous mind? Is that which it sees an inner truth present to the mind which has power to behold it? Yet all have not that power; and they who have power to behold it, are not all also that which they behold, that is, they are not also righteous minds themselves, just as they are able to see and to say what is a righteous mind. And whence will they be able to be so, except by cleaving to that very same form itself which they behold, so that from thence they may be formed and may be righteous minds; not only discerning and saying that the mind is righteous which knowingly and of purpose assigns to every one that which is his due in life and behavior, but so likewise that they themselves may live righteously and be righteous in character, by assigning to every one that which is his due, so as to owe no man anything, but to love one another...

[ch. 7] 10. No other thing, then, is chiefly to be regarded in this inquiry, which we make concerning the Trinity and concerning knowing God, except what is true love, nay, rather what is love. For that is to be called love which is true, otherwise it is desire; and so those who desire are said improperly to love, just as they who love are said improperly to desire. But this is true love, that cleaving to the truth we may live righteously, and so may despise all mortal things in comparison with the love of men, whereby we wish them to live righteously. For so we should be prepared also to die profitably for our brethren, as our Lord Jesus Christ taught us by His example...

11. Wherefore they who seek God through those Powers which rule over the world, or parts of the world, are removed and cast away far from Him; not by intervals of space, but by difference of affections: for they endeavor to find a path outwardly, and forsake their own inward things, within which is God. Therefore, even although they may either have heard some holy heavenly Power, or in some way or another may have thought of it, yet they rather covet its deeds at which human weakness marvels, but do not imitate the piety by which divine rest is acquired. For they prefer, through pride, to be able to do that which an angel does, more than, through devotion, to be that which an angel is. For no holy being rejoices in his own power, but in His from whom he has the power which he fitly can have; and he knows it to be more a mark of power to be united to the Omnipotent by a pious will, than to be able, by his own power and will, to do what they may tremble at who are not able to do such things. Therefore the Lord Jesus Christ Himself, in doing such things, in order that He might teach better things to those who marvelled at them, and might turn those who were intent and in doubt about unusual temporal things to eternal and inner things, says, "Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you." And He does not say, Learn of me, because I raise those who have been dead four days; but He says, "Learn of me; for I am meek and lowly in heart." For humility, which is most solid, is more powerful and safer than pride, that is most inflated. And so He goes on to say, "And you shall find rest unto your souls," for "Love is not puffed up;" and "God is Love;" and "such as be faithful in love shall rest in Him," called back from the din which is without to silent joys. Behold, "God is Love:" why do we go forth and run to the heights of the heavens and the lowest parts of the earth, seeking Him who is within us, if we wish to be with Him?

~ Augustine, [\*On The Trinity, Book 8\*](#)

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No body really likes him, and only an ignorant few actually care about going to his Heaven. Rather, those who do submit do so out of fear of him and or they want in on his money (i.e., in the here and now); and thus will betray all innocence and abandon (just about) all that's most and truly good in order to appease and accommodate him.

One of the irrefutable proofs of Christianity, I would submit, is that in this world evil crucifies good people (and good animals also), and who are offered up as sacrifices, tribute to, and acknowledgment of his might and power. If then you do not take the side of such victims and resist, you are then either his slave or else his de facto accomplice.

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When a person, say, such as a criminal ghost or a millionaire who is good for nothing, is idle and unassigned in life, yet full of restless, nervous energy, there is this persistent tendency in them to degrade and malign; accompanied by a feeling that they, somehow, are entitled to judge and sentence others for their perceived, imagined, and wished for failings.

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Memory can *trigger* spirit, but life is in the spirit, not in memory.

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Pretty wild, huh? This is from just within the past few days; in early Nov. 2012. They would probably be more naturally funnier if they were more serious with the music, but all in all evidently a fun show. Needless to add, we all miss Davy Jones. Now there was someone who was truly alive; that, at any rate, is how I would put it; and emotionally and mentally a real survivor. (Perhaps then he died because he was killed; for these same reasons? Just a suggestion.)

See: <http://www.youtube.com/watch?v=EGxHS12dxDw>

See: <http://www.youtube.com/watch?v=u59kFKUj3Rw>

["Last Train To Clarksville Live by the Monkees 2012" -- Flint Center, Cupertino, CA] and ["The Monkees - Daily Nightly (Greek Theatre, Los Angeles 11/10/12)"]

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Some misfortune, travails, and injustice are necessary only because they occur (and thus it is we must bear such patiently and perhaps with humility as well.) And yet *that* they occur is not itself always necessary; as when, say, a mad man and tyrant is the cause of them.

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I had read Boccaccio's *The Decameron* years ago when in college, and decided of late to experience and enjoy the same; this time by way of the Librivox audio recording. As you might be already aware, my living circumstances are such that, in addition to enduring brain torture radios, I am routinely watched over by a spirit person I have come to refer to as Goomer ghost; a sort of "Sgt. Schultz" employed by the ghoulish magician to help make my life miserable. One result of this arrangement is that this Goomer ghost is in a position to follow and monitor everything I think, hear, see or do. Presumably in response to my listening to *The Decameron*, which latter evidently seemed to amuse him and his sometimes comrades, such as Escoban, he or one of his associates (I rather infer the latter) treated me, telepathically that is and in between my sleeping and resting, with a *Decameron* like story, and which with very slight embellishment on my part was, essentially, as follows.

A band of robbers in great dread of being caught by a party that was in pursuit of them, was compelled to leave hidden in the woods some treasure they had stolen. It so happened that one Eligio, a rather penurious fellow, happened to, to his utter delight, to find and chance upon the same. He soon lost no time in making pleasurable use of it, and found himself now free to spend as much time with his friends as he wished drinking, playing upon the flute, and dancing to his heart's content without any more having to provide for himself. It wasn't long, however, before his good fortune became known to some. And one day some angels came to him, and suggested to him that if he knew what was best, he ought to give a generous portion of his treasure to the church. Not wanting to incur their's or holy condemnation, he did as advised, secretly of course, and afterward, returned to his jolly life. Some while later, some devils as well learned about his treasure. Naturally and without asking him, they proceeded to plunder and abscond with all that was left of it, thus rendering Eligio once more as poor as ever he was. Disconsolate but also being philosophical about the matter, he then went to a cave he knew of, went inside, and asked some friends of his to roll a large stone to cover up the opening. And there he stays and will remain till Judgment day.

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[ch. 1] 2. And we shall mutually pardon one another the more easily, if we know, or at any rate firmly believe and hold, that whatever is said of a nature, unchangeable, invisible and having life absolutely and sufficient to itself, must not be measured after the custom of things visible, and changeable, and mortal, or not self-sufficient. But although we labor, and yet fail, to grasp and know even those things which are within the scope of our corporeal senses, or what we are ourselves in the inner man; yet it is with no shamelessness that faithful piety burns after those divine and unspeakable things which are above: piety, I

say, not inflated by the arrogance of its own power, but inflamed by the grace of its Creator and Saviour Himself. For with what understanding can man apprehend God, who does not yet apprehend that very understanding itself of his own, by which he desires to apprehend Him? And if he does already apprehend this, let him carefully consider that there is nothing in his own nature better than it; and let him see whether he can there see any outlines of forms, or brightness of colors, or greatness of space, or distance of parts, or extension of size, or any movements through intervals of place, or any such thing at all. Certainly we find nothing of all this in that, than which we find nothing better in our own nature, that is, in our own intellect, by which we apprehend wisdom according to our capacity. What, therefore, we do not find in that which is our own best, we ought not to seek in Him who is far better than that best of ours; that so we may understand God, if we are able, and as much as we are able, as good without quality, great without quantity, a creator though He lack nothing, ruling but from no position, sustaining all things without “having” them, in His wholeness everywhere, yet without place, eternal without time, making things that are changeable, without change of Himself, and without passion. Whoso thus thinks of God, although he cannot yet find out in all ways what He is, yet piously takes heed, as much as he is able, to think nothing of Him that He is not.

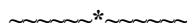
[ch. 2] 3...But there can be no accident of this kind in respect to God; and therefore He who is God is the only unchangeable substance or essence, to whom certainly being itself, whence comes the name of essence, most especially and most truly belongs. For that which is changed does not retain its own being; and that which can be changed, although it be not actually changed, is able not to be that which it had been; and hence that which not only is not changed, but also cannot at all be changed, alone falls most truly, without difficulty or hesitation, under the category of being .

[ch. 5] 6...For it is said in relation to something, as the Father in relation to the Son and the Son in relation to the Father, which is not accident; because both the one is always Father, and the other is always Son: yet not “always,” meaning from the time when the Son was born [natus], so that the Father ceases not to be the Father because the Son never ceases to be the Son, but because the Son was always born, and never began to be the Son. But if He had begun to be at any time, or were at any time to cease to be, the Son, then He would be called Son according to accident. But if the Father, in that He is called the Father, were so called in relation to Himself, not to the Son; and the Son, in that He is called the Son, were so called in relation to Himself, not to the Father; then both the one would be called Father, and the other Son, according to substance. But because the Father is not called the Father except in that He has a Son, and the Son is not called Son except in that He has a Father, these things are not said according to substance; because each of them is not so called in relation to Himself, but the terms are used reciprocally and in relation each to the other; nor yet according to accident, because both the being called the Father, and the being called the Son, is eternal and unchangeable to them. Wherefore, although to be the Father and to be the Son is different, yet their substance is not different; because they are so called, not according to substance, but according to relation, which relation, however, is not accident, because it is not changeable.

[ch. 8] 9...So the Father is omnipotent, the Son omnipotent, and the Holy Spirit is omnipotent; yet not three omnipotents, but one omnipotent: “For of Him are all things, and through Him are all things, and in Him are all things; to whom be glory.” Whatever, therefore, is spoken of God in respect to Himself, is both spoken singly of each person, that is, of the Father, and the Son, and the Holy Spirit; and together of the Trinity itself, not plurally but in the singular. For inasmuch as to God it is not one thing to be, and another thing to be great, but to Him it is the same thing to be, as it is to be great; therefore, as we do not say three essences, so we do not say three greatnesses, but one essence and one greatness. I say essence...and which we call more usually substance.

[ch. 9]...For He has not said, “is one,” as the Sabellians say; but, “are one.” Yet, when the question is asked, What three? human language labors altogether under great poverty of speech. The answer, however, is given, three “persons,” not that it might be [completely] spoken, but that it might not be left [wholly] unspoken.

~ Augustine, [\*On Christian Doctrine, Book 5\*](#)



Ughh! I can't say I especially like this idea of sick weirdos and gruesome criminals owning a greater part and share of both the media culture and the gross national product. But then these things are incontrovertible proof of the existence of Satan.

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Underlying monsters of old  
Are facts of truth by us unknown.  
And yet 'tis in night philosophical  
That darkest of fears is shown.  
For greatest woe and dire terror  
Owe all their life to rational error.

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This week's box office figures list of films supposedly taking in tens of millions of dollars. 12 million. 49 million. 104 million. Etc. How do they do it? When I chance across a look at the trailers to the same (say on YouTube), my thought is is that I *might* be willing to watch any one of them if *you paid me* a 100 or 200 dollars a movie.

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In Gibbon vol. 2 chapter 16 we find the most astonishing observations concerning the question as to why the Romans persecuted the Christians within the Empire and (outside the Jewish Wars) not the Jews:

"Since the Jews, who rejected with abhorrence the deities adored by their sovereign and by their fellow-subjects, enjoyed, however, the free exercise of their unsocial religion, there must have existed some other cause, which exposed the disciples of Christ to those severities from which the posterity of Abraham was exempt. The difference between them is simple and obvious; but, according to the sentiments of antiquity, it was of the highest importance. The Jews were a nation; the Christians were a sect: and if it was natural for every community to respect the sacred institutions of their neighbors, it was incumbent on them to persevere in those of their ancestors. The voice of oracles, the precepts of philosophers, and the authority of the laws, unanimously enforced this national obligation. By their lofty claim of superior sanctity the Jews might provoke the Polytheists to consider them as an odious and impure race. By disdaining the intercourse of other nations, they might deserve their contempt. The laws of Moses might be for the most part frivolous or absurd; yet, since they had been received during many ages by a large society, his followers were justified by the example of mankind; and it was universally acknowledged, that they had a right to practise what it would have been criminal in them to neglect. But this principle, which protected the Jewish synagogue, afforded not any favor or security to the primitive church. By embracing the faith of the gospel, the Christians incurred the supposed guilt of an unnatural and unpardonable offence...The whole body of Christians unanimously refused to hold any communion with the gods of Rome, of the empire, and of mankind. It was in vain that the oppressed believer asserted the inalienable rights of conscience and private judgment. Though his situation might excite the pity, his arguments could never reach the understanding, either of the philosophic or of the believing part of the Pagan world. To their apprehensions, it was no less a matter of surprise, that any individuals should entertain scruples against complying with the established mode of worship, than if they had conceived a sudden abhorrence to the manners, the dress, or the language of their native country.

"...The pure and sublime idea which they entertained of the Supreme Being escaped the gross conception of the Pagan multitude, who were at a loss to discover a spiritual and solitary God, that was neither represented under any corporeal figure or visible symbol, nor was adored with the accustomed pomp of libations and festivals, of altars and sacrifices. The sages of Greece and Rome, who had elevated their minds to the contemplation of the existence and attributes of the First Cause, were induced by reason or by vanity to reserve for themselves and their chosen disciples the privilege of this philosophical devotion. They were far from admitting the prejudices of mankind as the standard of truth, but they considered them

as flowing from the original disposition of human nature; and they supposed that any popular mode of faith and worship which presumed to disclaim the assistance of the senses, would, in proportion as it receded from superstition, find itself incapable of restraining the wanderings of the fancy, and the visions of fanaticism. The careless glance which men of wit and learning condescended to cast on the Christian revelation, served only to confirm their hasty opinion, and to persuade them that the principle, which they might have revered, of the Divine Unity, was defaced by the wild enthusiasm, and annihilated by the airy speculations, of the new sectaries..."

It interestingly seems to be implied by the above that such philosophers, as say Aristotle, who espoused the idea of the Divine Unity would have condoned the persecutions of Christianity on the ground that the latter reflected and was a manifestation of anti-social behavior; even though Polytheism was otherwise (according to the philosophers) patently false! In order then to be social, it was necessary for a citizen to believe a lie -- a conclusion, which, coming from a philosopher no less, seems extraordinary.

It might be said instead that criminal spirit representing themselves as divinity outlawed monotheism; and, not surprisingly, no philosopher had sufficient clout to gainsay them politically (and witness also Akhenaten.) It might also be adduced, in the case of some Jews, that a spirit person impersonating Yaweh was, by definition, no actual monotheist; and therefore perhaps the umbrage the Jews received from the Romans was due to the monotheism of such (i.e., to whom this applied) being no real monotheism as all. I won't insist here that such was necessarily the case, but certainly it is a possible interpretation well worth considering.

What we might, as much as anything, detect in all this is that by keeping humanity irrational and stupid, i.e., pagan, it bolsters and enhances the power of criminal spirit people to rule over and control it. For it is no small advantage to criminal spirit people to assume the mantle of divinity, and thus override reason, right morals, facts, and common sense.

*Later Note.* It is also incorrect, incidentally, to say the Romans always suffered the Jews kindly; since it was the deliberate provocations of the pagans, after all, that incited the Jewish Wars.

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(The extended version.)

See: <http://www.youtube.com/watch?v=M26fZ4O9qus>

["Fireball XL-5 Kid's TV Show From 1962 An Extended Theme Song.wmv"]

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Repeat after me:

"There is (to be) no bad thing!"

There now, you see how easy it is?

No, such an approach, decree, and catch phrase won't rid the world of all evil. But try it. You will see it can do wonders in one's immediate vicinity; not least of which within oneself; or even if you are surrounded by devils: as long, that is and of course, one endeavors, and sincerely, to be honest and rational.

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[ch. 3]...For as the soul dies when God leaves it, so the body dies when the soul leaves it; whereby the former becomes foolish, the latter lifeless. For the soul is raised up again by repentance, and the renewing of life is begun in the body still mortal by faith, by which men believe in Him who justifies the ungodly; and it is increased and strengthened by good habits from day to day, as the inner man is renewed more and more. But the body, being as it were the outward man, the longer this life lasts is so much the more corrupted, either by age or by disease, or by various afflictions, until it come to that last affliction which all call death. And its resurrection is delayed until the end; when also our justification itself shall be perfected ineffably. For then we shall be like Him, for we shall see Him as He is. But now, so long as the corruptible body presses down the soul, and human life upon earth is all temptation, in His sight shall no man living be justified, in comparison of the righteousness in which we shall be made equal with the angels, and of the glory which shall be revealed in us...

[ch. 5] 9. And not without reason is the number six understood to be put for a year in the building up of the body of the Lord, as a figure of which He said that He would raise up in three days the temple destroyed by the Jews. For they said, "Forty and six years was this temple in building." And six times forty-six makes two hundred and seventy-six. And this number of days completes nine months and six days, which are reckoned, as it were, ten months for the travail of women; not because all come to the sixth day after the ninth month, but because the perfection itself of the body of the Lord is found to have been brought in so many days to the birth, as the authority of the church maintains upon the tradition of the elders. For He is believed to have been conceived on the 25th of March, upon which day also He suffered; so the womb of the Virgin, in which He was conceived, where no one of mortals was begotten, corresponds to the new grave in which He was buried, wherein was never man laid, neither before nor since. But He was born, according to tradition, upon December the 25th. If, then you reckon from that day to this you find two hundred and seventy-six days which is forty-six times six. And in this number of years the temple was built, because in that number of sixes the body of the Lord was perfected; which being destroyed by the suffering of death, He raised again on the third day. For "He spoke this of the temple of His body," as is declared by the most clear and solid testimony of the Gospel; where He said, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

[ch. 11] 14. For it is easy for the most worthless spirits to do many things by means of aerial bodies, such as to cause wonder to souls which are weighed down by earthly bodies, even though they be of the better inclined. For if earthly bodies themselves, when trained by a certain skill and practice, exhibit to men so great marvels in theatrical spectacles, that they who never saw such things scarcely believe them when told; why should it be hard for the devil and his angels to make out of corporeal elements, through their own aerial bodies, things at which the flesh marvels; or even by hidden inspirations to contrive fantastic appearances to the deluding of men's senses, whereby to deceive them, whether awake or asleep, or to drive them into frenzy? But just as it may happen that one who is better than they in life and character may gaze at the most worthless of men, either walking on a rope, or doing by various motions of the body many things difficult of belief, and yet he may not at all desire to do such things, nor think those men on that account to be preferred to himself; so the faithful and pious soul, not only if it sees, but even if on account of the frailty of the flesh it shudders at, the miracles of demons; yet will not for that either deplore its own want of power to do such things, or judge them on this account to be better than itself; especially since it is in the company of the holy, who, whether they are men or good angels, accomplish, through the power of God, to whom all things are subject, wonders which are far greater and the very reverse of deceptive.

[ch. 14] 19. They do not understand, that not even the proudest of spirits themselves could rejoice in the honor of sacrifices, unless a true sacrifice was due to the one true God, in whose stead they desire to be worshipped: and that this cannot be rightly offered except by a holy and righteous priest; nor unless that which is offered be received from those for whom it is offered; and unless also it be without fault, so that it may be offered for cleansing the faulty. This at least all desire who wish sacrifice to be offered for themselves to God. Who then is so righteous and holy a priest as the only Son of God, who had no need to purge His own sins by sacrifice, neither original sins, nor those which are added by human life? And what could be so fitly chosen by men to be offered for them as human flesh? And what so fit for this immolation as mortal flesh? And what so clean for cleansing the faults of mortal men as the flesh born in and from the

womb of a virgin, without any infection of carnal concupiscence? And what could be so acceptably offered and taken, as the flesh of our sacrifice, made the body of our priest? In such wise that, whereas four things are to be considered in every sacrifice—to whom it is offered, by whom it is offered, what is offered, for whom it is offered,— the same One and true Mediator Himself, reconciling us to God by the sacrifice of peace, might remain one with Him to whom He offered, might make those one in Himself for whom He offered, Himself might be in one both the offerer and the offering.

~ Augustine, [On Christian Doctrine, Book 4](#)

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See: [http://www.youtube.com/watch?v=4US\\_On-YORw](http://www.youtube.com/watch?v=4US_On-YORw)

["Jimi Hendrix - Power to love - Band Of Gypsies 1970"]

If the life savants of multi-billion dollar movie industry and mass media, and who see themselves as in effect the prelates of a monolithic secular church, are to be believed the keys to success in life are brutal violence; a cordial relationship with gods, demons, and super-heroes; physical mutilation and deformity of ourselves and others; wreaking pitiless and savage vengeance on enemies domestically and abroad; con-artist tactics and lying; obtaining money and material wealth irregardless of method; and an unbridled sex life.

Yet it wasn't always so in American cultural life. Nor are such values always representative of the public at large. Indeed, there are even yet still some who see love, based in truth and (fundamental) honesty, as the more lasting and greater power. Were we to concur with the latter we might in consequence ask ourselves how can we increase and strengthen our "love" power. Much can and has been said, written, and lived by example on the subject, but perhaps it might be of value to note a few points.

- 1) Love ought to be, essentially and the vast majority of the time, honest, sincere and consistent. If it is not these, positive and affectionate sentiments can be rendered useless and unreliable.
- 2) Love should be rational. Reason can be used to empower either bad or good. It gives order and structure to our projects and plans; while protecting us against mistakes and errors in our judgments and decisions.
- 3) When we strive to live for others and for higher moral principles, and put our selfish interests at a distant second, love takes wing. Love which can or will not do this, never even gets off the ground; and worse, risks finding itself gradually and over time buried a prisoner in the earth.
- 4) Not too much can be said for an empathy which tries to see and feel things as others see and feel them. It both augments our understanding, while helping us to all the better know how to make others happy. This is all the more vital when we realize that, as much as anything else, love is making it possible for those we care for to be as happy, safe and well as they possibly can be. But such is only possible if our efforts are carried out, again, in harmony with right reason and right morals. A person, for example, who gives as a present money that is stolen from poor people is not doing anyone any favors; and rather than love or the benefit of those they supposedly care for, they merely aid the great tyrant and his crime syndicate.

Just some brief and passing remarks, but perhaps we'll be able to add to this at a later time. In the meantime, say no to the gruesome, grotesque and hypocritical altruism and philanthropy of the mass media, and whose true God is Satan and Hell.

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No matter how much it glows or shines; no matter how much it thunders and portends, if it is not of honest and rational truth, it is not, and you cannot trust it to be, from God; for no one persistently flees from honest and rational truth but a criminal.

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See: [http://www.youtube.com/watch?v=sy8d\\_3ghzKc](http://www.youtube.com/watch?v=sy8d_3ghzKc)

["Drink to me only with thine eyes- Paul Austin tenor Kelly Martin Isepp piano"]

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Oh, I see all the money all right (most impressive.) Now only tell me what Dr. Frankenstein did with your heart (i.e., once you sold it to him.)

~~~~~\*~~~~~

(Fast forward to about 3 minutes in. As well as Chaney Jr., this stars J. Carroll Naish -- one of my favorite 40's movie actors; in this his last film.)

See: <http://www.youtube.com/watch?v=tEdrPkOaM-E>

["DRACULA VS. FRANKENSTEIN (1971) pt.2 ~"]

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"...Odysseus, a man as wise as Zeus...,"  
*The Iliad*, Book II, 199.

How could such a thing be possible but that the mind, along with reason, is something greater than either gods or men? What a radical and revolutionary notion! And here, it seems to me, we have one more instance of Homer the poet influencing Plato the philosopher.

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"A Proposed Solution to the Somers Mutiny Tragedy"

This, for now, is the final version; though as usual with me, it is not unlikely that I will modify, supplement, and add to it as time goes on.

\* <http://www.gunjones.com/A-Proposed-Solution-to-the-Somers-Mutiny.pdf>

~or~

\* <http://www.scribd.com/doc/109460094/A-Proposed-Solution-to-the-Somers-Mutiny-Tragedy>

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Childishness is childishness, no matter how extensive the wealth or how clever the fraud. And must it ever continue be necessary for he and them to go on hiding and concealing themselves? Forever?

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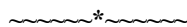
[Preface] 1. The knowledge of things terrestrial and celestial is commonly thought much of by men. Yet those doubtless judge better who prefer to that knowledge, the knowledge of themselves; and that mind is more praiseworthy which knows even its own weakness, than that which, without regard to this, searches out, and even comes to know, the ways of the stars, or which holds fast such knowledge already acquired, while ignorant of the way by which itself to enter into its own proper health and strength. But if any one has already become awake towards God, kindled by the warmth of the Holy Spirit, and in the love of God has become vile in his own eyes; and through wishing, yet not having strength to come in unto Him, and

through the light He gives, has given heed to himself, and has found himself, and has learned that his own filthiness cannot mingle with His purity; and feels it sweet to weep and to entreat Him, that again and again He will have compassion, until he have put off all his wretchedness; and to pray confidently, as having already received of free gift the pledge of salvation through his only Saviour and Enlightener of man:—such an one, so acting, and so lamenting, knowledge does not puff up, because charity edifies; for he has preferred knowledge to knowledge, he has preferred to know his own weakness, rather than to know the walls of the world, the foundations of the earth, and the pinnacles of heaven. And by obtaining this knowledge, he has obtained also sorrow; but sorrow for straying away from the desire of reaching his own proper country, and the Creator of it, his own blessed God. And if among men such as these, in the family of Your Christ, O Lord my God, I groan among Your poor, give me out of Your bread to answer men who do not hunger and thirst after righteousness, but are sated and abound. But it is the vain image of those things that has sated them, not Your truth, which they have repelled and shrunk from, and so fall into their own vanity. I certainly know how many figments the human heart gives birth to. And what is my own heart but a human heart? But I pray the God of my heart, that I may not vomit forth into these writings any of these figments for solid truths, but that there may pass into them only what the breath of His truth has breathed into me; cast out though I am from the sight of His eyes, and striving from afar to return by the way which the divinity of His only-begotten Son has made by His humanity. And this truth, changeable though I am, I so far drink in, as far as in it I see nothing changeable: neither in place and time, as is the case with bodies; nor in time alone, and in a certain sense place, as with the thoughts of our own spirits; nor in time alone, and not even in any semblance of place, as with some of the reasonings of our own minds. For the essence of God, whereby He is, has altogether nothing changeable, neither in eternity, nor in truth, nor in will; since there truth is eternal, love eternal; and there love is true, eternity true; and there eternity is loved, and truth is loved.

[ch. 1] But since we are exiled from the unchangeable joy, yet neither cut off nor torn away from it so that we should not seek eternity, truth, blessedness, even in those changeable and temporal things (for we wish neither to die, nor to be deceived, nor to be troubled); visions have been sent to us from heaven suitable to our state of pilgrimage, in order to remind us that what we seek is not here, but that from this pilgrimage we must return there, whence unless we originated we should not here seek these things. And first we have had to be persuaded how much God loved us, lest from despair we should not dare to look up to Him. And we needed to be shown also what manner of men we are whom He loved, lest being proud, as if of our own merits, we should recede the more from Him, and fail the more in our own strength. And hence He so dealt with us, that we might the rather profit by His strength, and that so in the weakness of humility the virtue of charity might be perfected.

[ch. 2]...For by nature we are not God: by nature we are men, by sin we are not righteous. Wherefore God, made a righteous man, interceded with God for man the sinner. For the sinner is not congruous to the righteous, but man is congruous to man. By joining therefore to us the likeness of His humanity, He took away the unlikeness of our unrighteousness; and by being made partaker of our mortality, He made us partakers of His divinity. For the death of the sinner springing from the necessity of condemnation is deservedly abolished by the death of the Righteous One springing from the free choice of His compassion, while His single [death and resurrection] answers to our double [death and resurrection]. For this congruity, or suitableness, or concord, or consonance, or whatever more appropriate word there may be, whereby one is [united] to two, is of great weight in all compacting, or better, perhaps, co-adaptation, of the creature...However this is not the place to set forth the power of that consonance of single to double which is found especially in us, and which is naturally so implanted in us (and by whom, except by Him who created us?), that not even the ignorant can fail to perceive it, whether when singing themselves or hearing others. For by this it is that treble and bass voices are in harmony, so that any one who in his note departs from it, offends extremely, not only trained skill, of which the most part of men are devoid, but the very sense of hearing. To demonstrate this, needs no doubt a long discourse; but any one who knows it, may make it plain to the very ear in a rightly ordered monochord.

~ Augustine, [\*On Christian Doctrine, Book 4\*](#)





All that is requisite for a would be philosopher to scoff at and wholly discount Christianity or a religion of moral faith is to be without a heart, or else be a hypocrite, and which is, after all, the same thing.

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See: <http://www.youtube.com/watch?v=EGIE28q3fEA>

["Howlin' Wolf- Killing Floor"]

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From the Sensational Guitars of Dan and Dale "Batman and Robin" album.

See: <http://www.youtube.com/watch?v=LJqIA5w55M4>

["Robin's Theme - Sun Ra and the Blues Project, The Sensational Guitars of Dan and Dale."]

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Here's my favorite music from the "Wings" (1927) organ score by Gaylord Carter.

See: [http://www.gunjones.com/Gaylord-Carter\\_Wingsextract.mp3](http://www.gunjones.com/Gaylord-Carter_Wingsextract.mp3)

Later Note. I noticed this .mp3 player (and which has worked ample times before), now does not work on Internet Explorer or Firefox. It will however work in Google Chrome. And as you can see the heat is on, as it has been now for some years.

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"Why-Why-Why!"

Why, Why, Why he says...

Because...*you* can't afford it!

Here's quite the fellow indeed. Regard him. Here I am willing to do an anthology (with fitting and positive intro) of Rod McKuen's best poems, and in the process do a signal service to his poetry career, for the mere sum of \$1000 (and a library of his better books of verse by which to draw from), and, in addition to *this*, have once again the Joseph Skatey Happy Christmas club. And he refuses it. A billionaire no less. Can you imagine? He'd in effect sooner stick a knife in the ribs of Rod McKuen's poetry career *and* continue to have shut down the aforementioned Skatey club before and rather than mind his own business. I know, I know, it is hard to credit, believe me. But true nonetheless. This is a great villain. And these things too then much go into his ever mounting debt and expenses incurred column.

Ah, but then I caught and reminded as well that he's not supposed to be using brain torture radios in the United States in the first place. And this is where the Legion comes in. As you will recall, when it came to the Legion you are of course in the process alluding to darkest-sounding courage, resourceful shrewdness, and bold daring. You know, for example, how they might creep up on the fort and have the enemy guards in hand before the fort had time to wake up. Such then is the meaning of "Of the Legion."+ Which phrase, as I explained to him means and implies he promptly hauls down the colors and sounds retreat. No more Ophianism, Magicianism, Zomboism, Chumpism, Dumbbellism, Demonism, Devilism. This is the bunk -- none it! Enough I say!

So now he knows what "Of the Legion" means.

*Later that night.*

"I don't want to be alone!," he says, "I don't want to be alone! -- I *won't* do the right thing and *you can't make me!*"

Yes, and what he is referring to is that if he has to do the right thing and mind his own business, that implies no more billion dollars; hence (as you can readily surmise and more to the point as he makes plain himself) no more girl friends. Let the world know the truth!

What a marvel is such a character. He wouldn't even let me live alone with a bunch of cats (indeed, they all died and he's been harassing and torturing me as well all the while.) He's in tears at the thought of having no girl friends, yet he won't even let me just live alone (without his troublemaking!)

"...And you can't make me," he says. *Oh no?* Well, we'll see about *that*.

~~~~~\*~~~~~

Today at Escoban school I learned the phrase -- "Don't ask about me, ask about the weather."

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=LCF5EC5IPdQ>

["Neil Diamond I Am I Said" -- late 80's? tv special; red and turquoise back drop (blue audience); 3 horns and 3 female back up singers and acoustic guitarist behind him]

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I have finally hit upon a way of determining the matter scientifically. There's Super Hero "Speelburg" and Abraham Lincoln Spielberg, and it is the former of course, not the latter, who is the violent hoodlum, criminal, and vigilante.

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[ch. 28]...To speak eloquently, then, and wisely as well, is just to express truths which it is expedient to teach in fit and proper words—words which in the subdued style are adequate, in the temperate, elegant, and in the majestic, forcible. But the man who cannot speak both eloquently and wisely should speak wisely without eloquence, rather than eloquently without wisdom.

~ Augustine, [\*On Christian Doctrine, Book 4\*](#)

[ch. 1] 3. Further, it is difficult to contemplate and fully know the substance of God; who fashions things changeable, yet without any change in Himself, and creates things temporal, yet without any temporal movement in Himself. And it is necessary, therefore, to purge our minds, in order to be able to see ineffably that which is ineffable; whereto not having yet attained, we are to be nourished by faith, and led by such ways as are more suited to our capacity, that we may be rendered apt and able to comprehend it. And hence the Apostle says, that "in Christ indeed are hid all the treasures of wisdom and knowledge;" and yet has commended Him to us, as to babes in Christ, who, although already born again by His grace, yet are still carnal and psychical, not by that divine virtue wherein He is equal to the Father, but by that human infirmity whereby He was crucified. For he says, "I determined not to know anything among you, save Jesus Christ and Him crucified;"...

[ch. 5] 8. Some persons, however, find a difficulty in this faith; when they hear that the Father is God, and

the Son God, and the Holy Spirit God, and yet that this Trinity is not three Gods, but one God; and they ask how they are to understand this: especially when it is said that the Trinity works indivisibly in everything that God works, and yet that a certain voice of the Father spoke, which is not the voice of the Son; and that none except the Son was born in the flesh, and suffered, and rose again, and ascended into heaven; and that none except the Holy Spirit came in the form of a dove. They wish to understand how the Trinity uttered that voice which was only of the Father; and how the same Trinity created that flesh in which the Son only was born of the Virgin; and how the very same Trinity itself wrought that form of a dove, in which the Holy Spirit only appeared. Yet, otherwise, the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others: or else, if they do some things together, some severally, then the Trinity is not indivisible...

~ Augustine, [On the Trinity, Book 1](#)

[ch. 9] 16...16. Passing by, then, these reasoners, who are unable to know the substance even of the soul, which is invisible, and therefore are very far indeed from knowing that the substance of the one and only God, that is, the Father and the Son and the Holy Spirit, remains ever not only invisible, but also unchangeable, and that hence it possesses true and real immortality; let us, who deny that God, whether the Father, or the Son, or the Holy Spirit, ever appeared to bodily eyes, unless through the corporeal creature made subject to His own power; let us, I say— ready to be corrected, if we are reproved in a fraternal and upright spirit, ready to be so, even if carped at by an enemy, so that he speak the truth— in catholic peace and with peaceful study inquire, whether God indiscriminately appeared to our fathers before Christ came in the flesh, or whether it was any one person of the Trinity, or whether severally, as it were by turns.

~ Augustine, [On the Trinity, Book 2](#)

[ch. 8] 13. Yet it is not on this account to be thought that the matter of visible things is subservient to the bidding of those wicked angels; but rather to that of God, by whom this power is given, just so far as He, who is unchangeable, determines in His lofty and spiritual abode to give it. For water and fire and earth are subservient even to wicked men, who are condemned to the mines, in order that they may do therewith what they will, but only so far as is permitted. Nor, in truth, are those evil angels to be called creators, because by their means the magicians, withstanding the servant of God, made frogs and serpents; for it was not they who created them. But, in truth, some hidden seeds of all things that are born corporeally and visibly, are concealed in the corporeal elements of this world. For those seeds that are visible now to our eyes from fruits and living things, are quite distinct from the hidden seeds of those former seeds; from which, at the bidding of the Creator, the water produced the first swimming creatures and fowl, and the earth the first buds after their kind, and the first living creatures after their kind. For neither at that time were those seeds so drawn forth into products of their several kinds, as that the power of production was exhausted in those products; but oftentimes, suitable combinations of circumstances are wanting, whereby they may be enabled to burst forth and complete their species. For, consider, the very least shoot is a seed; for, if fitly consigned to the earth, it produces a tree. But of this shoot there is a yet more subtle seed in some grain of the same species, and this is visible even to us. But of this grain also there is further still a seed, which, although we are unable to see it with our eyes, yet we can conjecture its existence from our reason; because, except there were some such power in those elements, there would not so frequently be produced from the earth things which had not been sown there; nor yet so many animals, without any previous commixture of male and female; whether on the land, or in the water, which yet grow, and by commingling bring forth others, while themselves sprang up without any union of parents. And certainly bees do not conceive the seeds of their young by commixture, but gather them as they lie scattered over the earth with their mouth. For the Creator of these invisible seeds is the Creator of all things Himself; since whatever comes forth to our sight by being born, receives the first beginnings of its course from hidden seeds, and takes the successive increments of its proper size and its distinctive forms from these as it were original rules. As therefore we do not call parents the creators of men, nor farmers the creators of grain— although it is by the outward application of their actions that the power of God operates within for the creating these things—so it is not right to think not only the bad but even the good angels to be creators, if, through the subtlety of their perception and body, they know the seeds of things which to us are more hidden, and scatter them secretly through fit temperings of the elements, and so furnish opportunities of producing things, and of accelerating their increase. But neither do the good angels do these things, except as far as God commands, nor do the evil ones do them wrongfully, except as far as He righteously permits.

For the malignity of the wicked one makes his own will wrongful; but the power to do so, he receives rightfully, whether for his own punishment, or, in the case of others, for the punishment of the wicked, or for the praise of the good.

14. Accordingly, the Apostle Paul, distinguishing God's creating and forming within, from the operations of the creature which are applied from without, and drawing a similitude from agriculture, says, "I planted, Apollos watered; but God gave the increase." As, therefore, in the case of spiritual life itself, no one except God can work righteousness in our minds, yet men also are able to preach the gospel as an outward means, not only the good in sincerity, but also the evil in pretence; so in the creation of visible things it is God that works from within; but the exterior operations, whether of good or bad, of angels or men, or even of any kind of animal, according to His own absolute power, and to the distribution of faculties, and the several appetites for things pleasant, which He Himself has imparted, are applied by Him to that nature of things wherein He creates all things, in like manner as agriculture is to the soil. Wherefore I can no more call the bad angels, evoked by magic arts, the creators of the frogs and serpents, than I can say that bad men were creators of the grain crop, which I see to have sprung up through their labor.

~ Augustine, [\*On the Trinity, Book 3\*](#)

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It's not words of themselves that matter so much but the truth, and you cannot have truth, least of all with respect to delicate, refined, and or complicated matters, without words. People then who treat reading and writing as more or less idle and esoteric pursuits will, *without exception*, ultimately fall prey to slave hunters and abductors.

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If he really is such an interesting and popular person, all the more reason for him not be forcing himself on people (Pixar-Dreamworks Forever stamps, for example); or excluding them from participation and, in turn, their being able to compete. And yet such is the very character of a billionaire movie producer and all around media mogul in our day and age. Naturally, it is no coincidence their manner matches that of the Lord of Spirit people; whose traditional style and method is to tie and bind the person up (and perhaps drug also), and then force himself on them.

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*A Visit.*

Matter has no unity  
Except in gravity.  
Life however has a soul;  
Its own swiftness and celerity.

Behind her something glows  
From whence she hails;  
That makes her radiate here.  
Yet though through  
A vast sea of stars  
She sails, she goes,  
This world is just a passing show.  
Of her, few really know.

Water and blood,  
In a rushing flood,  
Flow forth from creation  
To end in me.

On water! On blood!  
Death pays our debt  
And once again we're free;

To return home  
To eternity.

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"...[theologian Thomas] Burnet (De S. M.[*De Statu Mortuorum*], pp. 56-84) collects the opinions of the Fathers, as far as they assert the sleep or repose of human souls till the day of judgment. He afterwards exposes (p. 91) the inconveniences which must arise if they possessed a more active and sensible existence. Who would not from hence infer that Dr. B. was an advocate for the sleep or insensible existence of the soul after death; whereas his doctrine is directly the contrary. He has employed some chapters in treating of the state of human souls in the interval between death and the resurrection; and after various proofs from reason, from Scripture, and the Fathers, his conclusions are, that human souls exist after their separation from the body, that they are in a good or evil state according to their good or ill behaviour, but that neither their happiness nor their misery will be complete or perfect before the day of judgment."  
~ Edward Gibbon, footnote in vol. III, p. 99, of *Decline and Fall of the Roman Empire*.

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Lord love crying babies and despairing chickens. The world is more than hard enough for even grown adults.

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Time and again we are reminded of what sheer and utmost folly it is to underestimate the force of honest reality, and which is more lasting and enduring than anything else. And not only is reality is not always what "everybody" thinks, but as often as not the exact opposite.

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| TOP BOX OFFICE                                                            |         |
|---------------------------------------------------------------------------|---------|
| 1. Taken 2                                                                | \$49.5M |
| 2. Hotel Transylvania                                                     | \$27.1M |
| 3. Pitch Perfect                                                          | \$14.8M |
| 4. Looper                                                                 | \$12.1M |
| 5. Frankenweenie                                                          | \$11.4M |
| 6. End of Watch                                                           | \$4.0M  |
| 7. Trouble with the Curve                                                 | \$3.8M  |
| 8. House At the End of the Street                                         | \$3.8M  |
| 9. The Master                                                             | \$1.9M  |
| 10. Finding Nemo                                                          | \$1.6M  |
| <a href="#">Play All Trailers »</a>   <a href="#">See Complete List »</a> |         |

"Say, I sure enjoyed that movie you made, so here's a million dollars. As a matter of fact, here's another million...Oh don't worry, I have no real need of it."

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*Thank you Mr. Magician...*

"If you really were a Christian, you wouldn't be one; because to claim you are is to claim you are righteous; which you obviously are not. And if you did self-righteously claim to be righteous, and actually were so,

you wouldn't be too and overly proud to refuse doing the wrong thing (and spare embarrassing and humiliating these poor others who are forced to.)"

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May the Force be with you.

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[ch. 10] 14. But in addition to the foregoing rule, which guards us against taking a metaphorical form of speech as if it were literal, we must also pay heed to that which tells us not to take a literal form of speech as if it were figurative. In the first place, then, we must show the way to find out whether a phrase is literal or figurative. And the way is certainly as follows: Whatever there is in the word of God that cannot, when taken literally, be referred either to purity of life or soundness of doctrine, you may set down as figurative. Purity of life has reference to the love of God and one's neighbor; soundness of doctrine to the knowledge of God and one's neighbor. Every man, moreover, has hope in his own conscience, so far as he perceives that he has attained to the love and knowledge of God and his neighbor. Now all these matters have been spoken of in the first book.

15. But as men are prone to estimate sins, not by reference to their inherent sinfulness, but rather by reference to their own customs, it frequently happens that a man will think nothing blameable except what the men of his own country and time are accustomed to condemn, and nothing worthy of praise or approval except what is sanctioned by the custom of his companions; and thus it comes to pass, that if Scripture either enjoins what is opposed to the customs of the hearers, or condemns what is not so opposed, and if at the same time the authority of the word has a hold upon their minds, they think that the expression is figurative. Now Scripture enjoins nothing except charity, and condemns nothing except lust, and in that way fashions the lives of men. In the same way, if an erroneous opinion has taken possession of the mind, men think that whatever Scripture asserts contrary to this must be figurative. Now Scripture asserts nothing but the Catholic faith, in regard to things past, future, and present. It is a narrative of the past, a prophecy of the future, and a description of the present. But all these tend to nourish and strengthen charity, and to overcome and root out lust.

16. I mean by charity that affection of the mind which aims at the enjoyment of God for His own sake, and the enjoyment of one's self and one's neighbor in subordination to God; by lust I mean that affection of the mind which aims at enjoying one's self and one's neighbor, and other corporeal things, without reference to God. Again, what lust, when unsubdued, does towards corrupting one's own soul and body, is called vice; but what it does to injure another is called crime. And these are the two classes into which all sins may be divided. But the vices come first; for when these have exhausted the soul, and reduced it to a kind of poverty, it easily slides into crimes, in order to remove hindrances to, or to find assistance in, its vices. In the same way, what charity does with a view to one's own advantage is prudence; but what it does with a view to a neighbor's advantage is called benevolence. And here prudence comes first; because no one can confer an advantage on another which he does not himself possess. Now in proportion as the dominion of lust is pulled down, in the same proportion is that of charity built up.

[ch. 12] 19. We must, therefore, consider carefully what is suitable to times and places and persons, and not rashly charge men with sins. For it is possible that a wise man may use the daintiest food without any sin of epicurism or gluttony, while a fool will crave for the vilest food with a most disgusting eagerness of appetite. And any sane man would prefer eating fish after the manner of our Lord, to eating lentiles after the manner of Esau, or barley after the manner of oxen. For there are several beasts that feed on commoner kinds of food, but it does not follow that they are more temperate than we are. For in all matters of this kind

it is not the nature of the things we use, but our reason for using them, and our manner of seeking them, that make what we do either praiseworthy or blameable.

20. Now the saints of ancient times were, under the form of an earthly kingdom, foreshadowing and foretelling the kingdom of heaven. And on account of the necessity for a numerous offspring, the custom of one man having several wives was at that time blameless: and for the same reason it was not proper for one woman to have several husbands, because a woman does not in that way become more fruitful, but, on the contrary, it is base harlotry to seek either gain or offspring by promiscuous intercourse. In regard to matters of this sort, whatever the holy men of those times did without lust, Scripture passes over without blame, although they did things which could not be done at the present time, except through lust. And everything of this nature that is there narrated we are to take not only in its historical and literal, but also in its figurative and prophetic sense, and to interpret as bearing ultimately upon the end of love towards God or our neighbor, or both. For as it was disgraceful among the ancient Romans to wear tunics reaching to the heels, and furnished with sleeves, but now it is disgraceful for men honorably born not to wear tunics of that description: so we must take heed in regard to other things also, that lust do not mix with our use of them; for lust not only abuses to wicked ends the customs of those among whom we live, but frequently also transgressing the bounds of custom, betrays, in a disgraceful outbreak, its own hideousness, which was concealed under the cover of prevailing fashions.

~ Augustine, [\*On Christian Doctrine, Book 3\*](#)

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Who says music can't be home made?

See: <http://www.youtube.com/watch?v=4KiJxbcbtmk>

See: <http://www.youtube.com/watch?v=qJzQ5hetGHo>

["Autumn Leaves - Hammond Spinet" and "California Dreamin Hammond XK3 through a Ventilator Leslie Sim + Tyros 2 Backing"]

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The two legs or pillars on which he stands are his skill at crime (including fraud) and people's stupidity; rend away the one and the other cannot sustain him.

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Despair in its more bleak and desperate form is irrational, and can no more face honest hope and faith than Satan (as he really is) can face Christ.

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First, let me say it is with no little reluctance that I post this, as it constitutes something quite morbid and macabre in character and would indubitably unsettle *many* people to view it. Yet in point of fact, I have had (on at least two occasions that I can recall) dream productions projected into my sleeping thoughts by the ghoulish magician that closely resemble, though there dressed up for dramatic effect, what is contained in this video footage. Prior to those fabricated nightmares of the magician, I never had the least knowledge or inkling of anything so grotesque; and no fictional movie can come even close to recreating such a thing. I post this here then as a kind of scientific evidence and reference to what someone like the magician can frighten one with; which if you are weak in your religion faith and understanding, and or lacking as a rational philosopher and scientist might completely undo you psychologically. VIEW DISCRETION then is strongly advised, and if you are the least bit squeamish or easily upset, leave this for the persons of

professional competence, and who are interested in better understanding criminal spirit people scientifically.

<http://www.youtube.com/watch?v=2n9TV5vnklk>

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Among irrational and unthinking people, it cannot be helped. But among rational and thinking people, religion, unless it be for purposes of charity, courage, or mercy, must never outrun or make a slave of philosophy.

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One might, in response to this previously posted passage from Gibbon, ask "What? Were then Zeus, Apollo, Neptune, and Venus bad people?" For one thing, such gods as are found say in ancient poetry can be, in many instances certainly, be considered archetypes or personifications of, for us at least, indistinct and unfathomable forces, and not necessarily human-like persons we could ever or ever likely specifically point out and identify. We most all know or have the idea of the joy and warmth of a family hearth, but is this to say there is human-like Hestia who presides over such domestic gatherings? Even if there were, for the sake of discussion, there is ostensibly no way in this life we would ever be so situated as to determine this.

But perhaps more to the point, what we *are* in a position to know is that there are criminal spirit people. And these can, if they are clever and powerful enough, impersonate any number of seeming "gods" by name, including, say, Christ, Buddha, or Muhammed, as well as pagan deities. Though this distinction may have been lost on both Gibbon and some of the the early Christians, nevertheless, the early Christians were safer and more prudent not to take any chances that a given spirit person was or was not who they claimed they were. To Gibbon I suppose and as far as I know (though I may be mistaken), the idea of gods or spirit persons was simply a form of fiction and superstition.

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Here is yet another edifying and timely passage from Gibbon, I encountered in my reading, worth quoting.

"...The philosopher, who considered the system of polytheism as a composition of human fraud and error, could disguise a smile of contempt under the mask of devotion, without apprehending that either the mockery or the compliance, would expose him to the resentment of any invisible, or, as he conceived them, imaginary powers. But the established religions of Paganism were seen by the primitive Christians in a much more odious and formidable light. It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects, of idolatry. Those rebellious spirits who had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon earth, to torment the bodies, and to seduce the minds, of sinful men. The demons soon discovered and abused the natural propensity of the human heart toward devotion; and, artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honours of the Supreme Deity. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible, the hope of involving the human species in the participation of their guilt and misery. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of Polytheism; one demon assuming the name and attributes of Jupiter, another of AEsculapius, a third of Venus, and a fourth perhaps of Apollo; and that, by the advantage of their long experience and aerial nature, they were enabled to execute, with sufficient skill and dignity, the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians, who, by the interposition of evil spirits, could so readily explain every preternatural appearance, were disposed and even desirous to admit the most extravagant fictions of the Pagan mythology. But the belief of



the Christian was accompanied with horror. The most trifling mark of respect to the national worship he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God.

“In consequence of this opinion, it was the first but Christians arduous duty of a Christian to preserve himself pure and undefiled from the practice of idolatry. The religion of the nations was not merely a speculative doctrine, professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier, were obliged to preside or to participate. The public spectacles were an essential part of the cheerful devotion of the Pagans; and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christian, who with pious horror avoided the abomination of the circus or the theatre, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness. When the bride, struggling with well-affected reluctance, was forced in hymeneal pomp over the threshold of her new habitation; or when the sad procession of the dead slowly moved towards the funeral pile; the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to those impious ceremonies. Every art, and every trade that was in the least concerned in the framing or adorning of idols, was polluted by the stain of idolatry; a severe sentence, since it devoted to eternal misery the far greater part of the community, which is employed in the exercise of liberal or mechanic professions. If we cast our eyes over the numerous remains of antiquity, we shall perceive, that besides the immediate representations of the gods, and the holy instruments of their worship, the elegant forms and agreeable fictions consecrated by the imagination of the Greeks were introduced as the richest ornaments of the houses, the dress, and the furniture, of the Pagans. Even the arts of music and painting, of eloquence and poetry, flowed from the same impure origin. In the style of the fathers, Apollo and the muses were the organs of the infernal spirit; Homer and Virgil were the most eminent of his servants; and the beautiful mythology which pervades and animates the compositions of their genius, is destined to celebrate the glory of the demons. Even the common language of Greece and Rome abounded with familiar but impious expressions, which the imprudent Christian might too carelessly utter, or too patiently hear.

“The dangerous temptations which on every side lurked Festivals, in ambush to surprise the unguarded believer, assailed him with redoubled violence on the days of solemn festivals. So artfully were they framed and disposed throughout the year, that superstition always wore the appearance of pleasure, and often of virtue...”

~ vol. 2, ch. 15.

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Augustine's comments below asserting that Greek philosophy derived from Judaism we have heard before from earlier Church Fathers, and even if granted in essence to be true, it is of course open to question quite how much so. After all there are obvious differences in philosophical or truth seeking methods and results of the Greeks versus those of the Jews; nor is it necessary to conclude that God could only have spoken or imparted wisdom to the Greeks by way of the Jews, or that the Jews themselves did not imbibe God's wisdom from elsewhere; such as by way of the Babylonians, Egyptians, Persians, Hindus, and Buddhists, and which latter were themselves influences on the Greeks as well. So it must be borne in mind that Augustine's remarks need to be seen in the political light of his times, and when there was intellectual competition twixt Christianity and the intellectual tradition in the West, but which division -- say between Neo-Platonism and Christianity -- both philosophers and saints, such as and including Augustine himself, ultimately found, or at least attempted, a way of reconciling.

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[ch. 28] 43. As to the utility of history, moreover, passing over the Greeks, what a great question our own Ambrose has set at rest! For, when the readers and admirers of Plato dared calumniously to assert that our Lord Jesus Christ learned all those sayings of His, which they are compelled to admire and praise, from the books of Plato—because (they urged) it cannot be denied that Plato lived long before the coming of our Lord!—did not the illustrious bishop, when by his investigations into profane history he had discovered that Plato made a journey into Egypt at the time when Jeremiah the prophet was there, show that it is much more likely that Plato was through Jeremiah's means initiated into our literature, so as to be able to teach and write those views of his which are so justly praised? For not even Pythagoras himself, from whose successors these men assert Plato learned theology, lived at a date prior to the books of that Hebrew race, among whom the worship of one God sprang up, and of whom as concerning the flesh our Lord came. And thus, when we reflect upon the dates, it becomes much more probable that those philosophers learned whatever they said that was good and true from our literature, than that the Lord Jesus Christ learned from the writings of Plato—a thing which it is the height of folly to believe.

[ch. 32] 50. And yet the validity of logical sequences is not a thing devised by men, but is observed and noted by them that they may be able to learn and teach it; for it exists eternally in the reason of things, and has its origin with God. For as the man who narrates the order of events does not himself create that order; and as he who describes the situations of places, or the natures of animals, or roots, or minerals, does not describe arrangements of man; and as he who points out the stars and their movements does not point out anything that he himself or any other man has ordained...

[ch. 38] 57. The man, however, who puts so high a value on these things as to be inclined to boast himself one of the learned, and who does not rather inquire after the source from which those things which he perceives to be true derive their truth, and from which those others which he perceives to be unchangeable also derive their truth and unchangeableness, and who, mounting up from bodily appearances to the mind of man, and finding that it too is changeable (for it is sometimes instructed, at other times uninstructed), although it holds a middle place between the unchangeable truth above it and the changeable things beneath it, does not strive to make all things redound to the praise and love of the one God from whom he knows that all things have their being—the man, I say, who acts in this way may seem to be learned, but wise he cannot in any sense be deemed.

[ch. 40] 60. Moreover, if those who are called philosophers, and especially the Platonists, have said anything that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. For, as the Egyptians had not only the idols and heavy burdens which the people of Israel hated and fled from, but also vessels and ornaments of gold and silver, and garments, which the same people when going out of Egypt appropriated to themselves, designing them for a better use, not doing this on their own authority, but by the command of God, the Egyptians themselves, in their ignorance, providing them with things which they themselves were not making a good use of; in the same way all branches of heathen learning have not only false and superstitious fancies and heavy burdens of unnecessary toil, which every one of us, when going out under the leadership of Christ from the fellowship of the heathen, ought to abhor and avoid; but they contain also liberal instruction which is better adapted to the use of the truth, and some most excellent precepts of morality; and some truths in regard even to the worship of the One God are found among them. Now these are, so to speak, their gold and silver, which they did not create themselves, but dug out of the mines of God's providence which are everywhere scattered abroad, and are perversely and unlawfully prostituting to the worship of devils. These, therefore, the Christian, when he separates himself in spirit from the miserable fellowship of these men, ought to take away from them, and to devote to their proper use in preaching the gospel. Their garments, also—that is, human institutions such as are adapted to that intercourse with men which is indispensable in this life—we must take and turn to a Christian use.

61. And what else have many good and faithful men among our brethren done? Do we not see with what a quantity of gold and silver and garments Cyprian, that most persuasive teacher and most blessed martyr, was loaded when he came out of Egypt? How much Lactantius brought with him? And Victorinus, and Optatus, and Hilary, not to speak of living men! How much Greeks out of number have borrowed! And prior to all these, that most faithful servant of God, Moses, had done the same thing; for of him it is written that he was learned in all the wisdom of the Egyptians. [Acts 7:22] And to none of all these would heathen

superstition (especially in those times when, kicking against the yoke of Christ, it was persecuting the Christians) have ever furnished branches of knowledge it held useful, if it had suspected they were about to turn them to the use of worshipping the One God, and thereby overturning the vain worship of idols. But they gave their gold and their silver and their garments to the people of God as they were going out of Egypt, not knowing how the things they gave would be turned to the service of Christ. For what was done at the time of the exodus was no doubt a type prefiguring what happens now. And this I say without prejudice to any other interpretation that may be as good, or better.

~ Augustine, [On Christian Doctrine, Book 2](#)

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After finishing my usual work reading and writing in the morning, I earlier today took to watching this combined replay of programs focusing on Disneyland (yes, I have visited there myself years ago), and which you may also find nostalgic, informative, and give you cause for reflection. The sound is out of sync with the picture, but this is a relatively minor inconvenience, and some of the shows, like the "Disneyland After Dark" segment can be found in individual and separate videos on YouTube. I would point out, however, and what people don't know and understand is that the fictional characters of Tinker Bell and Marilyn Munster are based on the same person.

See: <http://www.youtube.com/watch?v=JwgY52EI33E>

["Walt Disney Treasures ~ DisneyLand USA: DisneyLand After Dark & 10th Anniversary ( Full Show)"]

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Only in the truth does something matter, and when something is known or seen merely within the bounds of fantasy or illusion it is as much to say it is nothing.

~~~~~\*~~~~~

He may *sound* dangerous, but remember, he's only permitted to get on radio and television in the first place because it is understood and taken as a given that he isn't and *can't* be (really.)

~~~~~\*~~~~~

Experience shows that the Devil is more than happy to let you let you condemn or criticize *anything* just as long as you are unjust in your so doing.

~~~~~\*~~~~~

- A. He seeks to insinuate himself in order to create a personal relationship with another which the latter does not want or welcome.
- B. He wasn't to abuse and put someone down merely to makes himself feel as if he is superior.
- C. He has no conscience or remorse about murdering as person child, or animal, but when he comes to his own tragic life predicament he blames and finds inexcusable fault with God for not rescuing or relieving him.
- D. He quite simply demands attention without having to deserve or earn it.
- E. All of the above.

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Earlier today, not far from all the ugly and unsightly massive urban construction that in recent months suddenly afflicted the local landscape, I saw an "Art Attack" type protest-poster with a smiling masked superhero -- wearing a goatee, and it made me laugh.

~~~~~\*~~~~~

Originally they are a good person all right, but were then fed with false pride that killed them -- such is the fatal danger of being childish, dissembling, and irrational.

~~~~~\*~~~~~

Here is this wretched person whom Zombo starves. But he will feed them champagne and caviar if they will play the ghoul, hoodlum, and weirdo, and so they do.

~~~~~\*~~~~~

Is it dark?

Is there darkness (be it in whatever form it comes)?

Then, *turn on the light* (obviously)!

~~~~~\*~~~~~

*Canto X*

47

And as her selfe the dame of *Carthage* kild,  
When as the *Trojan* Duke did her forsake:  
Or as her blood the Queene of *AEgypt* spild,  
For that so famous *Romane* captaines sake:  
Even so *Alcyna* with like sorrowes fild,  
Wisht of her selfe with like death end to make,  
But (either auncient folke beleevd a lie,  
Or this is true) a fairy cannot die.

In attempting to recall a passage I had read therefrom (my own printed copy having cost me some \$100.00), I had the thoroughly tremendous good fortune of chancing upon a free -- and complete -- version of Sir John Harington's translation of *Orlando Furioso*; which, as you may recollect, I made passing reference to here a couple weeks ago. If interested, you can obtain the same at either of these two links:

<http://pinkmonkey.com/dl/library1/book0171.pdf>

<http://www.google.com/url?sa=t&rct=j&q=&esrc=s&frm=1&source=web&cd=1&ved=0CB8QFjAA&url=http%3A%2F%2Fpinkmonkey.com%2Fdl%2Flibrary1%2Fbook0171.pdf&ei=gdFnUIKwJ6TVigKc-oCICw&usg=AFQjCNEXzbD82jV6YtL2PT7INgJCJA5XvQ&sig2=iH-msHTQncxOfov5NeHJzw>

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[ch. 7] 9. First of all, then, it is necessary that we should be led by the fear of God to seek the knowledge of His will, what He commands us to desire and what to avoid. Now this fear will of necessity excite in us the thought of our mortality and of the death that is before us, and crucify all the motions of pride as if our

flesh were nailed to the tree. Next it is necessary to have our hearts subdued by piety, and not to run in the face of Holy Scripture, whether when understood it strikes at some of our sins, or, when not understood, we feel as if we could be wiser and give better commands ourselves. We must rather think and believe that whatever is there written, even though it be hidden, is better and truer than anything we could devise by our own wisdom.

11. And when, to the extent of his power, he has gazed upon this object shining from afar, and has felt that owing to the weakness of his sight he cannot endure that matchless light, then in the fifth step— that is, in the counsel of compassion — he cleanses his soul, which is violently agitated, and disturbs him with base desires, from the filth it has contracted. And at this stage he exercises himself diligently in the love of his neighbor; and when he has reached the point of loving his enemy, full of hopes and unbroken in strength, he mounts to the sixth step, in which he purifies the eye itself which can see God, [Matthew 5:8] so far as God can be seen by those who as far as possible die to this world. For men see Him just so far as they die to this world; and so far as they live to it they see Him not. But yet, although that light may begin to appear clearer, and not only more tolerable, but even more delightful, still it is only through a glass darkly that we are said to see, because we walk by faith, not by sight, while we continue to wander as strangers in this world, even though our conversation be in heaven. And at this stage, too, a man so purges the eye of his affections as not to place his neighbor before, or even in comparison with, the truth, and therefore not himself, because not him whom he loves as himself. Accordingly, that holy man will be so single and so pure in heart, that he will not step aside from the truth, either for the sake of pleasing men or with a view to avoid any of the annoyances which beset this life. Such a son ascends to wisdom, which is the seventh and last step, and which he enjoys in peace and tranquility. For the fear of God is the beginning of wisdom. From that beginning, then, till we reach wisdom itself, our way is by the steps now described.

[ch. 16] 26. Not a few things, too, are closed against us and obscured by ignorance of music. One man, for example, has not unskillfully explained some metaphors from the difference between the psaltery and the harp. And it is a question which it is not out of place for learned men to discuss, whether there is any musical law that compels the psaltery of ten chords to have just so many strings; or whether, if there be no such law, the number itself is not on that very account the more to be considered as of sacred significance, either with reference to the ten commandments of the law (and if again any question is raised about that number, we can only refer it to the Creator and the creature), or with reference to the number ten itself as interpreted above. And the number of years the temple was in building, which is mentioned in the gospel [John 2:20] — viz., forty-six— has a certain undefinable musical sound, and when referred to the structure of our Lord's body, in relation to which the temple was mentioned, compels many heretics to confess that our Lord put on, not a false, but a true and human body. And in several places in the Holy Scriptures we find both numbers and music mentioned with honor.

[ch. 17] 27. For we must not listen to the falsities of heathen superstition, which represent the nine Muses as daughters of Jupiter and Mercury. Varro refutes these, and I doubt whether any one can be found among them more curious or more learned in such matters. He says that a certain state (I don't recollect the name) ordered from each of three artists a set of statues of the Muses, to be placed as an offering in the temple of Apollo, intending that whichever of the artists produced the most beautiful statues, they should select and purchase from him. It so happened that these artists executed their works with equal beauty, that all nine pleased the state, and that all were bought to be dedicated in the temple of Apollo; and he says that afterwards Hesiod the poet gave names to them all. It was not Jupiter, therefore, that begot the nine Muses, but three artists created three each. And the state had originally given the order for three, not because it had seen them in visions, nor because they had presented themselves in that number to the eyes of any of the citizens, but because it was obvious to remark that all sound, which is the material of song, is by nature of three kinds. For it is either produced by the voice, as in the case of those who sing with the mouth without an instrument; or by blowing, as in the case of trumpets and flutes; or by striking, as in the case of harps and drums, and all other instruments that give their sound when struck.

~ Augustine, [\*On Christian Doctrine, Book 2\*](#)

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*Prayer*

As often as the moon's full,  
As often does our love shine;  
Waxing and waning  
The rest of the time.

When they threw dice for his robe,  
Of He who's Love's sun,  
What were they gambling for?  
What wasn't theirs.  
They didn't care his loss;  
They didn't know his sacrifice.

Yet did not He crucified  
Know where love was  
When he died?  
And yet without  
Love everlasting,  
What, in the end,  
Is worth anything?

So precious you cannot contain it,  
But would give it away if you could:  
Truthful, devoted, enduring, reliable:  
The pearl dearer than all else combined.

It covers a multitude of sins;  
Lifts the quality  
Of every person and thing;  
It is the final standard  
By which all wealth is measured.

In a seizure, paroxysm, or fit,  
Think of justice, peace and harmony  
-- that's it.

For these are God too.  
In a future time you will wish...  
Sanctification through death.  
Decide then what matters in the tower,  
Not the cellar of your mind.

Picking what's good,  
Leaving out the bad,  
Raising the good up  
To cure the sad.

Command me, Lord and Heart  
What it is I must do;  
Life is hard, confusing.  
Let me see the church  
As a child I once did;  
Trusting in, by, and for what's true  
Despite what's evil and absurd;

Let me seek and find shelter  
In the Spirit and your Word.

~~~~~\*~~~~~

*Another in the "Great Riches Wisely Spent" Dept.*

Now here's an idea that boosts the economy while advancing culture and the arts. What some people couldn't better do with \$950 dollars. (Wonder if they come in Tom Hanks.)



See: [http://fab.com/sale/11016?utm\\_campaign=a-300-132&utm\\_source=Yahoo&utm\\_type=p&utm\\_medium=Display](http://fab.com/sale/11016?utm_campaign=a-300-132&utm_source=Yahoo&utm_type=p&utm_medium=Display)

~~~~~\*~~~~~

You can ever rest assured, *even if* they themselves (in a given instance) don't know the difference or aren't aware of their own fraudulent character, that *a stranger* who uses *sign language* -- though they wear the cheerful expression and glowing mantle of a heavenly angel -- is invariably the devil or his emissary; there to take in and make a fool of you: your value in exchange for his junk.

~~~~~\*~~~~~

There is a difference between a disease and a cure for the same. And yet people reject honest truth as if it were the disease, and trust rather in spirit people as if they (spirit people) were the cure.

~~~~~\*~~~~~

It's a *barbarian* empire. And how long then can a barbarian empire last?

~~~~~\*~~~~~

Now *this* is my kind of Batman.

See: <http://www.youtube.com/watch?v=z1y5MyFFHbE>

["Batman & Robin 1949 Chapter 1 - 2 / 2"]

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[ch. 36] 40. Whoever, then, thinks that he understands the Holy Scriptures, or any part of them, but puts such an interpretation upon them as does not tend to build up this twofold love of God and our neighbor, does not yet understand them as he ought. If, on the other hand, a man draws a meaning from them that

may be used for the building up of love, even though he does not happen upon the precise meaning which the author whom he reads intended to express in that place, his error is not pernicious, and he is wholly clear from the charge of deception. For there is involved in deception the intention to say what is false; and we find plenty of people who intend to deceive, but nobody who wishes to be deceived. Since, then, the man who knows practises deceit, and the ignorant man is practised upon, it is quite clear that in any particular case the man who is deceived is a better man than he who deceives, seeing that it is better to suffer than to commit injustice. Now every man who lies commits an injustice; and if any man thinks that a lie is ever useful, he must think that injustice is sometimes useful. For no liar keeps faith in the matter about which he lies. He wishes, of course, that the man to whom he lies should place confidence in him; and yet he betrays his confidence by lying to him. Now every man who breaks faith is unjust. Either, then, injustice is sometimes useful (which is impossible), or a lie is never useful.

41. Whoever takes another meaning out of Scripture than the writer intended, goes astray, but not through any falsehood in Scripture. Nevertheless, as I was going to say, if his mistaken interpretation tends to build up love, which is the end of the commandment, he goes astray in much the same way as a man who by mistake quits the high road, but yet reaches through the fields the same place to which the road leads. He is to be corrected, however, and to be shown how much better it is not to quit the straight road, lest, if he get into a habit of going astray, he may sometimes take cross roads, or even go in the wrong direction altogether.

[ch. 37] For if he takes up rashly a meaning which the author whom he is reading did not intend, he often falls in with other statements which he cannot harmonize with this meaning. And if he admits that these statements are true and certain, then it follows that the meaning he had put upon the former passage cannot be the true one: and so it comes to pass, one can hardly tell how, that, out of love for his own opinion, he begins to feel more angry with Scripture than he is with himself. And if he should once permit that evil to creep in, it will utterly destroy him. "For we walk by faith, not by sight." [2 Corinthians 5:7] Now faith will totter if the authority of Scripture begin to shake. And then, if faith totter, love itself will grow cold. For if a man has fallen from faith, he must necessarily also fall from love; for he cannot love what he does not believe to exist. But if he both believes and loves, then through good works, and through diligent attention to the precepts of morality, he comes to hope also that he shall attain the object of his love. And so these are the three things to which all knowledge and all prophecy are subservient: faith, hope, love.

[ch. 39] 43. And thus a man who is resting upon faith, hope and love, and who keeps a firm hold upon these, does not need the Scriptures except for the purpose of instructing others. Accordingly, many live without copies of the Scriptures, even in solitude, on the strength of these three graces. So that in their case, I think, the saying is already fulfilled: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." [1 Corinthians 13:8] Yet by means of these instruments (as they may be called), so great an edifice of faith and love has been built up in them, that, holding to what is perfect, they do not seek for what is only in part perfect— of course, I mean, so far as is possible in this life; for, in comparison with the future life, the life of no just and holy man is perfect here. Therefore the apostle says: "Now abides faith, hope, charity, these three; but the greatest of these is charity:" [1 Corinthians 13:13] because, when a man shall have reached the eternal world, while the other two graces will fail, love will remain greater and more assured.

~ Augustine, [\*On Christian Doctrine, Book 1\*](#)

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Two views of a (so called) "devil fish" caught off the shores of Spain, and which, spiritually speaking, bears an uncanny resemblance to the ghostly magician.



"All hail Zombo the great wrong-doer,  
Zombo, all hail!"

We are most proud of you Champion-ship and Steve for fulfilling the destiny of Zombo in your lives, but is it strictly necessary that you drag *us* into it? (People assume Zomba has horns and a cloven foot but truly he can APPEAR in diverse forms, including AS A PURE VOICE from above, and with Old Testament-like authority.)

~~~~~\*~~~~~

He is like this monster from the monster movies -- only he uses mind control, and *this* on an incomprehensibly wide and massive scale.

~~~~~\*~~~~~

(I remember our mother taking all the kids to see this film when we were little, circa 1966.)

See: <http://www.youtube.com/watch?v=E6xC-EfKgqM>

["Singing Nun - Its Miracle.flv" -- Debbie Reynolds]

~~~~~\*~~~~~

A living person, it could be said, is a spirit borne by a vessel of blood, and that consumes air, water, and earth in order to stay aflame.

~~~~~\*~~~~~

Another aria from the same.

See: <http://www.youtube.com/watch?v=m9Eei2V6J0s>

["Vivaldi-Orlando Furioso Nel profondo cieco mondo M Horne.flv"]

~~~~~\*~~~~~

(Posted this just earlier at the Legion Face Book page.)

...here is a scene from Vivaldi's "Orlando Furioso" (1727), an opera based on Lodovico Ariosto's epic poem (1516-1532) of that name (a thoroughly delectable translation of which, in Elizabethan verse, if you are interested is Sir John Harington's of 1591.)

See: <http://www.youtube.com/watch?v=QYzWhdcoiek>

["Vivaldi - Orlando Furioso Sol da te" -- featuring Jeffrey Gall, and from the Marilyn Horne production that is on video]

~~~~~\*~~~~~

*To the Unknown God*

Bigger than the police,  
bigger than the government:  
"Heaven" and the Devil.

"Torture -- yes.  
Mind my own business -- No  
(I won't do it.)"

Raised by sin to be a god among men,  
"the infernal," he says,  
"is just as good as the eternal."  
Progress can bring us greater prosperity,  
but his devilment destroys all gains.

"But I am someone vexed in love,  
and for this reason  
life must be enslaved."

His peasants once bemoaned  
the fear of being poor,  
but after becoming rich insist  
there is never enough of more.

I noticed  
that if the person is not of the truth  
not only can they not love  
but they can't *really* do anything  
except bother people.

When we read *The Iliad*  
how little we're moved by the gods therein.  
So that I think  
if existence could sin  
it's crime would be criminal spirit men,  
the life force of tyrants, barbarians;  
the divine booger men.

No victor always wins,  
and therefore must sometimes lose,  
yet even in losing fight on;  
for putting up with them  
is not worth it.

We promise we won't laugh -- tell us now who you are.

Disembodied voice: "I am someone who gets to be interesting too."

Say again?

"I'm Batman."

Oh, *so you're Batman.*

Sprite: We don't know who he is either (and we work for him.)

~~~~~\*~~~~~

Boy, that Tom Hanks sure has some imagination; though presumably he's been heavily influenced watching all those Dark Knight (Batman) movies.

<http://www.youtube.com/watch?v=tNp-bNHq0Ns>

~~~~~\*~~~~~

[Ch. 24] 24. No man, then, hates himself. On this point, indeed, no question was ever raised by any sect. But neither does any man hate his own body...

25. Those, on the other hand, who do this in a perverse spirit, make war upon their own body as if it were a natural enemy. And in this matter they are led astray by a mistaken interpretation of what they read: "The flesh lusts against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

[Galatians 5:17] For this is said of the carnal habit yet unsubdued, against which the spirit lusts, not to destroy the body, but to eradicate the lust of the body — i.e., its evil habit — and thus to make it subject to the spirit, which is what the order of nature demands. For as, after the resurrection, the body, having become wholly subject to the spirit, will live in perfect peace to all eternity; even in this life we must make it an object to have the carnal habit changed for the better, so that its inordinate affections may not war against the soul. And until this shall take place, "the flesh lusts against the spirit, and the spirit against the flesh;" the spirit struggling, not in hatred, but for the mastery, because it desires that what it loves should be subject to the higher principle; and the flesh struggling, not in hatred, but because of the bondage of habit which it has derived from its parent stock, and which has grown in upon it by a law of nature till it has become inveterate. The spirit, then, in subduing the flesh, is working as it were to destroy the ill-founded peace of an evil habit, and to bring about the real peace which springs out of a good habit. Nevertheless, not even those who, led astray by false notions, hate their bodies would be prepared to sacrifice one eye, even supposing they could do so without suffering any pain, and that they had as much sight left in one as they formerly had in two, unless some object was to be attained which would overbalance the loss. This and other indications of the same kind are sufficient to show those who candidly seek the truth how well-founded is the statement of the apostle when he says, "No man ever yet hated his own flesh." He adds too, "but nourishes and cherishes it, even as the Lord the Church." [Ephesians 5:29]

[Ch. 27] 28. Now he is a man of just and holy life who forms an unprejudiced estimate of things, and keeps his affections also under strict control, so that he neither loves what he ought not to love, nor fails to love what he ought to love, nor loves that more which ought to be loved less, nor loves that equally which ought to be loved either less or more, nor loves that less or more which ought to be loved equally. No sinner is to be loved as a sinner; and every man is to be loved as a man for God's sake; but God is to be loved for His own sake. And if God is to be loved more than any man, each man ought to love God more than himself. Likewise we ought to love another man better than our own body, because all things are to be loved in reference to God, and another man can have fellowship with us in the enjoyment of God, whereas our body cannot; for the body only lives through the soul, and it is by the soul that we enjoy God.

[Ch. 28] 29. Further, all men are to be loved equally. But since you cannot do good to all, you are to pay special regard to those who, by the accidents of time, or place, or circumstance, are brought into closer connection with you. For, suppose that you had a great deal of some commodity, and felt bound to give it away to somebody who had none, and that it could not be given to more than one person; if two persons presented themselves, neither of whom had either from need or relationship a greater claim upon you than the other, you could do nothing fairer than choose by lot to which you would give what could not be given to both. Just so among men: since you cannot consult for the good of them all, you must take the matter as decided for you by a sort of lot, according as each man happens for the time being to be more closely connected with you.

[Ch. 34.] 38. And mark that even when He who is Himself the Truth and the Word, by whom all things were made, had been made flesh that He might dwell among us, the apostle yet says: "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." [2 Corinthians 5:16] For Christ, desiring not only to give the possession to those who had completed the journey, but also to be Himself the way to those who were just setting out, determined to take a fleshly body. Whence also that expression, "The Lord created me in the beginning of His way," [Proverbs 8:22] that is, that those who wished to come might begin their journey in Him. The apostle, therefore, although still on the way, and following after God who called him to the reward of His heavenly calling, yet forgetting those things which were behind, and pressing on towards those things which were before, [Philippians 3:13] had already passed over the beginning of the way, and had now no further need of it; yet by this way all must commence their journey who desire to attain to the truth, and to rest in eternal life. For He says: "I am the way, and the truth, and the life;" [John 14:6] that is, by me men come, to me they come, in me they rest. For when we come to Him, we come to the Father also, because through an equal an equal is known; and the Holy Spirit binds, and as it were seals us, so that we are able to rest permanently in the supreme and unchangeable Good. And hence we may learn how essential it is that nothing should detain us on the way, when not even our Lord Himself, so far as He has condescended to be our way, is willing to detain us, but wishes us rather to press on; and, instead of weakly clinging to temporal things, even though these have been put on and worn by Him for our salvation, to pass over them quickly, and to struggle to attain unto Himself, who has freed our nature from the bondage of temporal things, and has set it down at the right hand of His Father.

~ Augustine, [\*On Christian Doctrine, Book 1\*](#)

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To be dead in the spirit is to be dead in life. Yet without honest truth there is no spirit; no matter how grand and or heavenly the spectacle.

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When you think of one as something, think of (at least) two other things it might also be before concluding finally what it actually is.

~~~~~\*~~~~~

"The beauty of keeping ---- ostracized and confined is that we can hold wealth, privilege, honors, and professional standing without having to compete or qualify for them!"

~~~~~\*~~~~~

The only reason he is permitted to speak is because, coward like, he sold out to the powers that be years ago. By the same token, you'll never hear him criticize the devil; for if he did they would never let you hear him.

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Aside from God, at first all there was nothing. And now just look at you -- making a big fuss over nothing.

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For such who might be interested, my YouTube channel dedicated, largely, to silent films is now in full swing, and can be found at:

<http://www.youtube.com/channel/UCiNxWoOJDqZAzp1yhGg8nJg>

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[Ch. 5] 5. The true objects of enjoyment, then, are the Father and the Son and the Holy Spirit, who are at the same time the Trinity, one Being, supreme above all, and common to all who enjoy Him, if He is an object, and not rather the cause of all objects, or indeed even if He is the cause of all. For it is not easy to find a name that will suitably express so great excellence, unless it is better to speak in this way: The Trinity, one God, of whom are all things, through whom are all things, in whom are all things. [Romans 11:36] Thus the Father and the Son and the Holy Spirit, and each of these by Himself, is God, and at the same time they are all one God; and each of them by Himself is a complete substance, and yet they are all one substance. The Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit; the Holy Spirit is not the Father nor the Son: but the Father is only Father, the Son is only Son, and the Holy Spirit is only Holy Spirit. To all three belong the same eternity, the same unchangeableness, the same majesty, the same power. In the Father is unity, in the Son equality, in the Holy Spirit the harmony of unity and equality; and these three attributes are all one because of the Father, all equal because of the Son, and all harmonious because of the Holy Spirit.

[Ch. 12] And though He is everywhere present to the inner eye when it is sound and clear, He condescended to make Himself manifest to the outward eye of those whose inward sight is weak and dim. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 Corinthians 1:21]

12. Not then in the sense of traversing space, but because He appeared to mortal men in the form of mortal flesh, He is said to have come to us. For He came to a place where He had always been, seeing that "He was in the world, and the world was made by Him." But, because men, who in their eagerness to enjoy the creature instead of the Creator had grown into the likeness of this world, and are therefore most appropriately named "the world," did not recognize Him, therefore the evangelist says, "and the world knew Him not." [John 1:10] Thus, in the wisdom of God, the world by wisdom knew not God. Why then did He come, seeing that He was already here, except that it pleased God through the foolishness of preaching to save them that believe?

[Ch. 13] In what way did He come but this, "The Word was made flesh, and dwelt among us"? [John 1:14] Just as when we speak, in order that what we have in our minds may enter through the ear into the mind of the hearer, the word which we have in our hearts becomes an outward sound and is called speech; and yet our thought does not lose itself in the sound, but remains complete in itself, and takes the form of speech without being modified in its own nature by the change: so the Divine Word, though suffering no change of nature, yet became flesh, that He might dwell among us.

[Ch. 14] 13. Moreover, as the use of remedies is the way to health, so this remedy took up sinners to heal and restore them. And just as surgeons, when they bind up wounds, do it not in a slovenly way, but carefully, that there may be a certain degree of neatness in the binding, in addition to its mere usefulness, so our medicine, Wisdom, was by His assumption of humanity adapted to our wounds, curing some of them by their opposites, some of them by their likes. And just as he who ministers to a bodily hurt in some cases applies contraries, as cold to hot, moist to dry, etc., and in other cases applies likes, as a round cloth to a round wound, or an oblong cloth to an oblong wound, and does not fit the same bandage to all limbs, but puts like to like; in the same way the Wisdom of God in healing man has applied Himself to his cure, being Himself healer and medicine both in one. Seeing, then, that man fell through pride, He restored him through humility. We were ensnared by the wisdom of the serpent: we are set free by the foolishness of God. Moreover, just as the former was called wisdom, but was in reality the folly of those who despised God, so the latter is called foolishness, but is true wisdom in those who overcome the devil. We used our immortality so badly as to incur the penalty of death: Christ used His mortality so well as to restore us to life. The disease was brought in through a woman's corrupted soul: the remedy came through a woman's virgin body. To the same class of opposite remedies it belongs, that our vices are cured by the example of His virtues. On the other hand, the following are, as it were, bandages made in the same shape as the limbs and wounds to which they are applied: He was born of a woman to deliver us who fell through a woman: He came as a man to save us who are men, as a mortal to save us who are mortals, by death to save us who were dead. And those who can follow out the matter more fully, who are not hurried on by the necessity of carrying out a set undertaking, will find many other points of instruction in considering the remedies, whether opposites or likes, employed in the medicine of Christianity.

[Ch. 17] 16. Further, when we are on the way, and that not a way that lies through space, but through a change of affections, and one which the guilt of our past sins like a hedge of thorns barred against us, what could He, who was willing to lay Himself down as the way by which we should return, do that would be still gracious and more merciful, except to forgive us all our sins, and by being crucified for us to remove the stern decrees that barred the door against our return?

[Ch. 22] 21. Neither ought any one to have joy in himself, if you look at the matter clearly, because no one ought to love even himself for his own sake, but for the sake of Him who is the true object of enjoyment. For a man is never in so good a state as when his whole life is a journey towards the unchangeable life, and his affections are entirely fixed upon that. If, however, he loves himself for his own sake, he does not look at himself in relation to God, but turns his mind in upon him self, and so is not occupied with anything that is unchangeable. And thus he does not enjoy himself at his best, because he is better when his mind is fully fixed upon, and his affections wrapped up in, the unchangeable good, than when he turns from that to enjoy even himself. Wherefore if you ought not to love even yourself for your own sake, but for His in whom your love finds its most worthy object, no other man has a right to be angry if you love him too for God's sake. For this is the law of love that has been laid down by Divine authority: "You shall love your neighbor as yourself;" but, "You shall love God with all your heart, and with all your soul, and with all your mind:" so that you are to concentrate all your thoughts, your whole life and your whole intelligence upon Him from whom you derive all that you bring. For when He says, "With all your heart, and with all your soul, and with all your mind," He means that no part of our life is to be unoccupied, and to afford room, as it were, for the wish to enjoy some other object, but that whatever else may suggest itself to us as an object worthy of love is to be borne into the same channel in which the whole current of our affections flows. Whoever, then, loves his neighbor aright, ought to urge upon him that he too should love God with his whole heart, and soul, and mind. For in this way, loving his neighbor as himself, a man turns the whole current of his love both for himself and his neighbor into the channel of the love of God, which suffers no stream to be drawn off from itself by whose diversion its own volume would be diminished.

~ Augustine, [\*On Christian Doctrine, Book 1\*](#)

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"...It is almost unnecessary to remark, that the civil distractions of the empire, the license of the soldiers, the inroads of the barbarians, and the progress of despotism, had proved very unfavorable to genius, and even to learning. The succession of Illyrian princes restored the empire without restoring the sciences. Their military education was not calculated to inspire them with the love of letters; and even the mind of Diocletian, however active and capacious in business, was totally uninformed by study or speculation. The professions of law and physic are of such common use and certain profit, that they will always secure a sufficient number of practitioners, endowed with a reasonable degree of abilities and knowledge; but it does not appear that the students in those two faculties appeal to any celebrated masters who have flourished within that period. The voice of poetry was silent. History was reduced to dry and confused abridgments, alike destitute of amusement and instruction. A languid and affected eloquence was still retained in the pay and service of the emperors, who encouraged not any arts except those which contributed to the gratification of their pride, or the defence of their power..."

~ Gibbon, Vol. I, Chapter XIII: Reign Of Diocletian And His Three Associates. -- Part IV.

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He would assume and prefer the greater mass of the population to be effectively dumb and lacking the ability to think (much.) Intelligent people naturally will not suffer him, and this way he can maintain his position as de facto ruler and supreme power over all; while arguing that his doing so is in everyone's best interest, as well as his own.

~~~~~\*~~~~~

*Neil Armstrong*

After Neil Armstrong died,  
The wide sky of night  
Shimmered like glimmering glass  
With silver clouds illumined;  
As I walked outside  
To see the moon  
Bright and beaming;  
That orb he tread upon.

His fire's extinguished.  
He's now gone.  
The moon, however,  
Recollects him sweetly  
And goes on.

~~~~~\*~~~~~

When possible, I like to share some lessons I learned from combating Hell and criminal spirit people these past decades, and two points worth mentioning are:

- a) You should never fear someone who will not face you, particularly if they avoid facing you for a very long time. For, though they mock, scorn, lord over, terrorize, and threaten you in secret and from a distance, the reason they will not face you is because they fear *you*.
- b) All and the most dangerous threats invariably emanate from someone who is a supreme egotist, and yet his very and excessive pride is among his most pitiful and pronounced weaknesses.

~~~~~\*~~~~~

It doubtless is one of the blessings of our times that even if the sun is beaming as can be, and without even the slightest visible vapor in the sky, that automobiles have their headlights on. But this you say is rarely owing to the drivers themselves, but rather to the automakers looking out for their safety. Should it so happen that the latter ever lose their jobs for one reason or another, presumably it won't be hard securing them employment with Ad Choices.

~~~~~\*~~~~~

"Is it over *yet*?"

No, this is an *epic* feature (not unlike Erich von Stroheim's "Greed.")

~~~~~\*~~~~~

"I get to be an interesting person too, you know. You just can't always have it your way, Sherman."

Yes, we can tell by his markedly intelligent servants and followers how very true *that* is.

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Excerpts from Augustine's epistles continued.

6. Since, therefore, it is necessary that we be first brought down from vain self-sufficiency to lowliness of spirit, that rising thence we may attain to real exaltation, it was not possible that this spirit could be produced in us by any method at once more glorious and more gentle (subduing our haughtiness by

persuasion instead of violence) than that the Word by whom the Father reveals Himself to angels, who is His Power and Wisdom, who could not be discerned by the human heart so long as it was blinded by love for the things which are seen, should condescend to assume our nature, and so to exercise and manifest His personality when incarnate as to make men more afraid of being elated by the pride of man, than of being brought low after the example of God. Therefore the Christ who is preached throughout the whole world is not Christ adorned with an earthly crown, nor Christ rich in earthly treasures, nor Christ illustrious for earthly prosperity, but Christ crucified. This was ridiculed, at first, by whole nations of proud men, and is still ridiculed by a remnant among the nations, but it was the object of faith at first to a few and now to whole nations, because when Christ crucified was preached at that time, notwithstanding the ridicule of the nations, to the few who believed, the lame received power to walk, the dumb to speak, the deaf to hear, the blind to see, and the dead were restored to life. Thus, at length, the pride of this world was convinced that, even among the things of this world, there is nothing more powerful than the humility of God, [1 Corinthians 1:23-25] so that beneath the shield of a divine example that humility, which it is most profitable for men to practise, might find defence against the contemptuous assaults of pride.

~ [Letter 232](#)

2. As for the accursed superstition of wearing amulets (among which the earrings worn by men at the top of the ear on one side are to be reckoned), it is practised with the view not of pleasing men, but of doing homage to devils. But who can expect to find in Scripture express prohibition of every form of wicked superstition, seeing that the apostle says generally, "I would not that you should have fellowship with devils," [1 Corinthians 10:20] and again, "What concord has Christ with Belial?" [2 Corinthians 6:15] unless, perchance, the fact that he named Belial, while he forbade in general terms fellowship with devils, leaves it open for Christians to sacrifice to Neptune, because we nowhere read an express prohibition of the worship of Neptune! Meanwhile, let those unhappy people be admonished that, if they persist in disobedience to salutary precepts, they must at least forbear from defending their impieties, and thereby involving themselves in greater guilt. But why should we argue at all with them if they are afraid to take off their earrings, and are not afraid to receive the body of Christ while wearing the badge of the devil?

~ [Letter 245](#)

3. There is nothing in the sorrow of mortals over their dearly beloved dead which merits displeasure; but the sorrow of believers ought not to be prolonged. If, therefore, you have been grieved till now, let this grief suffice, and sorrow not as do the heathen, "who have no hope." [1 Thessalonians 4:12] For when the Apostle Paul said this, he did not prohibit sorrow altogether, but only such sorrow as the heathen manifest who have no hope. For even Martha and Mary, pious sisters, and believers, wept for their brother Lazarus, of whom they knew that he would rise again, though they knew not that he was at that time to be restored to life; and the Lord Himself wept for that same Lazarus, whom He was going to bring back from death; [John 11:19-35] wherein doubtless He by His example permitted, though He did not by any precept enjoin, the shedding of tears over the graves even of those regarding whom we believe that they shall rise again to the true life. Nor is it without good reason that Scripture says in the book of Ecclesiasticus: "Let tears fall down over the dead, and begin to lament as if you had suffered great harm yourself;" but adds, a little further on, this counsel, "and then comfort yourself for your heaviness. For of heaviness comes death, and the heaviness of the heart breaks strength." [Sirach 38:16-18]

~ [Letter 263](#)

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Tell him he has all that money, power, and privilege because he sold his soul to the devil (*not* because his movies and media projects are so terribly successful), and then see what he says.

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It is no joke or exaggeration to say that the solution of humanity's worst collective problems, be they whatever those are deemed to be, is to expose, get rid of, and as need be destroy criminal spirit people; who, under the guise typically of religion or else irreligion, eat like a corrosive cancer at people's



elementary morals and powers of reasoning, and as a result render them mentally unable and incompetent to make intelligent decisions.

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While they have no problem blaming God, they *never* will blame criminal spirit people; in fact will deny that the latter even exist.

The BBC Shakespeare DVD set I spoke of last week has 40 disks to it; yet essentially the same package is on sale at amazon.com with 38 disks. The disks evidently absent from the latter set are (at least two of the three) historical plays on Henry VI; and which I happen to be watching at present. Outside of "King Lear," "Othello," and "Richard III," not to mention "Titus Andronicus," there are few or no plays by Shakespeare which have villains more truly hellish than the ones presented in "Henry VI;" so much so that the characterizations and motivations seem scarcely believable as history; unless, that is, one posits and takes into account the possible involvement of spirit people. For it makes no earthly sense else why anyone would be so abjectly rotten and depraved, and so patiently so no less, in order to gain throne, power, or riches.

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He must not be all that smart of a person if he doesn't even know how to mind his own business.

~~~~~\*~~~~~

Now here's a song I find the animals enjoy.

American Quartet - Old Macdonald Had A Farm 1924 at

See: <http://archive.org/details/AmericanQuartet-OldMacdonaldHadAFarm1924>

~~~~~\*~~~~~

Why, I'd thought all those bright planets and stars out there *were*, indeed very, good friends.

~~~~~\*~~~~~

Excerpts from Augustine's epistles continued.

9...But if you consult me regarding your relation to God and the salvation of your soul, and if you fear the word of truth which says: "What is a man profited, if he shall gain the whole world, and lose his own soul?" [Matthew 16:26] I have a plain answer to give. I am prepared with advice to which you may well give heed. But what need is there for my saying anything else than what I have already said. "Love not the world, neither the things, that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever." [1 John 2:15-17] Here is counsel! Seize it and act on it. Show that you are a brave man. Vanquish the desires with which the world is loved. Do penance for the evils of your past life, when, vanquished by your passions, you were drawn away by sinful desires. If you receive this counsel, and hold it fast, and act on it, you will both attain to those blessings which are certain, and occupy yourself in the midst of these uncertain things without forfeiting the salvation of your soul.

11. For who is so ignorant, who so foolish, as not to see that the health of this mortal body, and the strength of its corruptible members, and victory over men who are our enemies, and temporal honours and power, and all other mere earthly advantages are given both to the good and to the bad, and are taken away both

from the good and from the bad alike? But the salvation of the soul, along with immortality of the body, and the power of righteousness, and victory over hostile passions, and glory, and honour, and everlasting peace, are not given except to the good. Therefore love these things, covet these things, and seek them by every means in your power. With a view to acquire and retain these things, give alms, pour forth prayers, practise fasting as far as you can without injury to your body. But do not love these earthly goods, how much soever they may abound to you. So use them as to do many good things by them, but not one evil thing for their sake. For all such things will perish; but good works, yea, even those good works which are performed by means of the perishable good things of this world, shall never perish.

~ [Letter 220](#)

7...For love says, "Who is weak, and I am not weak? Who is offended, and I burn not?" [2 Corinthians 11:29] But love is from God. Let us, therefore, beseech Him who requires it of us to bestow it on us, and under its influence let us fear more lest the sheep of Christ should be slaughtered by the sword of spiritual wickedness reaching the heart, than lest they should fall under the sword that can only harm that body in which men are destined at any rate, at some time, and in some way or other, to die. Let us fear more lest the purity of faith should perish through the taint of corruption in the inner man, than lest our women should be subjected by violence to outrage; for if chastity is preserved in the spirit, it is not destroyed by such violence, since it is not destroyed even in the body when there is no base consent of the sufferer to the sin, but only a submission without the consent of the will to that which another does. Let us fear more lest the spark of life in "living stones" be quenched through our absence, than lest the stones and timbers of our earthly buildings be burned in our presence. Let us fear more lest the members of Christ's body should die for want of spiritual food, than lest the members of our own bodies, being overpowered by the violence of enemies, should be racked with torture. Not because these are things which we ought not to avoid when this is in our power, but because we ought to prefer to suffer them when they cannot be avoided without impiety, unless, perchance, any one be found to maintain that that servant is not guilty of impiety who withdraws the service necessary to piety at the very time when it is peculiarly necessary.

~ [Letter 228](#)

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I just yesterday finished my re-reading *The Iliad*, and I could not help but note how the wrath of Achilles could be likened to the wrath of Satan, and the death of Hektor to the death of Christ. For though Achilles prevails in one sense, in the final analysis he ends up being among the least deserving of admiration, respect, and sympathy. In dividing up justice among his characters, Homer must have seen himself as, after a fashion, playing Zeus; hence his own peculiar empathy for that character. But perhaps the most astonishing and inexplicable figure of all is Priam; who might be reasonably blamed for all that happened by his having indulged and harbored Paris.

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Even if it is assumed people are born corrupt and disposed to wrong choosing and doing (say, due to the sin of Adam; as some assert), professional criminal spirit people, like the ghoulish magician, incite, train, cultivate, and empower them to be a hundred times more badly behaved than they would be otherwise.

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When one loses faith in something that hitherto and supposedly mattered so very much to them, they invariably retain faith in something else even more strongly; even though and typically they don't quite grasp, comprehend or are able to articulate what that something other is.

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Their God and Heaven is to me Hell and Evil. For they can murder children and, as well, deny us justice and a fair hearing before the law. And they can do these things because it is said, "If your case involves

spirit people then you can have no voice or redress here, but must look to God for your recompense. For spirit people are beyond the scope and reach of human law and society."

And so, in addition to having my pets attacked, kidnapped and murdered, I myself have for some twenty years now been subject to their tortures (including brain torture radios and forced isolation) and other and assorted violence and assaults. Again, why? Because it is prohibited to discuss spirit people in a legal forum or venue.

Yet how can anyone, secure a truly safe and happy home for their children and family in a civil society where criminal spirit people, and their humanoid henchman, are permitted such privilege to act with long standing and malicious impunity? The answer the supposed powers that be give is that it is not assumed that anyone can really and in truth secure such peace and felicity; since the Satanic and Christian religion are, so they maintain, in mutual concurrence on this point. This world, in sum, is, when all is said and done, at the legitimate mercy of Hell, and let those who trust for *genuine* happiness and peace look to a next life.

Needless to say, I do not agree. In addition to discarding such a strained and inhuman interpretation of Christianity, I for one see absolutely no palpable or legitimate reason why criminal spirit people and their hench people should be above either discussion or legal prosecution but that people childishly and foolishly allow them to be so.

And yet and alas, my complaints, as you may well imagine, fall on deaf ears, and as a practical matter, I am compelled to relinquish seeking legal redress. People who consent to or are ignorant of the above unwritten law cease with me to have any credibility, and can only be deemed either, intellectually speaking, children or madmen. What then is left? 1) To do the right thing as best one can, and all that that entails; 2) Make it a priority to safeguard and provide for children, animals, and the innocent as best as we, with any real sense or sanity, may; and 3) do everything in our own power to cast out Hell and evil, i.e., *their* God and *their* Heaven, from our lives at every juncture and every turn.

My idea of life was and is to insure a happy family and a happy home for all those who should reasonably and substantially abide by the law and its concurrent and basic moral and social responsibilities. Yet so many people willingly exist and subsist under the thralldom, fear, and bribery of spirit people and their accomplices that my view is not the one that prevails. It is my wish therefore to avoid any contact or relations with such persons as much as it is possible to do so; while, if and when feasible, continue to wage war on criminal spirit people by a continual espousal of honest, rational truth, and a bitter rejection and casting out from our own lives of they who are to blame and are the authors of this most sorry jurisprudence and tragic and insane state of things.

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Music requires rests and stops; for these are music too.

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*Hera\* Beats Up Artemis (i.e., for trying to help the Trojans)*

..., but the august consort of Zeus, full of anger,  
scolded the lady of showering arrows in words of revilement:  
"How have you had the daring, you shameless hussy, to stand up  
and face me? It will be hard for you to match your strength with mine  
even if you wear a bow, since Zeus has made you a lion  
among women, and given you leave to kill any at your pleasure.  
Better for you to hunt down the ravaging beasts in the mountains  
and deer of the wilds, than try to fight in strength with your betters.

But if you would learn what fighting is, come on. You will find out how much stronger I am when you try to match strength against me."

She spoke, and caught both of her arms at the wrists in her left hand then with her own bow, smiling, boxed her ears as Artemis tried to twist away, and the flying arrows were scattered. She got under and free and fled in tears, as a pigeon in flight from a hawk wings her way into some rock-hollow and a cave, since it was not destiny for the hawk to catch her. So she left her archery on the ground, and fled weeping.  
~ *The Iliad*, Book 21, lines: 481-496.

\* Hera hates Troy because Paris had awarded Helen, rather than herself, the golden apple for being the most beautiful.

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*The Public Pulse, or Where the Billions Are*

What made you decide to call it the Monaco Hotel(s)?

"Well, I'd been to Monaco many times, and, as you know, it is a glamorous and high class place."

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Excerpts from Augustine's epistles continued.

3. In this love, then, all our holy fathers, patriarchs, prophets, and apostles pleased God. In this all true martyrs contended against the devil even to the shedding of blood, and because in them it neither waxed cold nor failed, they became conquerors. In this all true believers daily make progress, seeking to acquire not an earthly kingdom, but the kingdom of heaven; not a temporal, but an eternal inheritance; not gold and silver, but the incorruptible riches of the angels; not the good things of this life, which are enjoyed with trembling, and which no one can take with him when he dies, but the vision of God, whose grace and power of imparting felicity transcend all beauty of form in bodies not only on earth but also in heaven, transcend all spiritual loveliness in men, however just and holy, transcend all the glory of the angels and powers of the world above, transcend not only all that language can express, but all that thought can imagine concerning Him. And let us not despair of the fulfilment of such a great promise because it is exceeding great, but rather believe that we shall receive it because He who has promised it is exceeding great, as the blessed Apostle John says: "Now are we the sons of God; and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."  
[John 3:2]

6. Think, then, of this first of all, when you are arming for the battle, that even your bodily strength is a gift of God; for, considering this, you will not employ the gift of God against God. For, when faith is pledged, it is to be kept even with the enemy against whom the war is waged, how much more with the friend for whom the battle is fought! Peace should be the object of your desire; war should be waged only as a necessity, and waged only that God may by it deliver men from the necessity and preserve them in peace. For peace is not sought in order to the kindling of war, but war is waged in order that peace may be

obtained. Therefore, even in waging war, cherish the spirit of a peacemaker, that, by conquering those whom you attack, you may lead them back to the advantages of peace; for our Lord says: "Blessed are the peacemakers; for they shall be called the children of God." [Matthew 5:9] If, however, peace among men be so sweet as procuring temporal safety, how much sweeter is that peace with God which procures for men the eternal felicity of the angels! Let necessity, therefore, and not your will, slay the enemy who fights against you. As violence is used towards him who rebels and resists, so mercy is due to the vanquished or the captive, especially in the case in which future troubling of the peace is not to be feared.

~ [Letter 189](#)

Letter 218 2. You require wisdom, my son, for steadfastness in this race, as it was under the influence of wisdom that you entered on it at first. Let this then be "a part of your wisdom, to know whose gift it is." [Wisdom 8:20] "Commit your way unto the Lord; trust also in Him, and He shall bring it to pass: and He shall bring forth your righteousness as the light, and your judgment as the noonday." "He will make straight your path, and guide your steps in peace." As you despised your prospects of greatness in this world, lest you should glory in the abundance of riches which you had begun to covet after the manner of the children of this world, so now, in taking up the yoke of the Lord and His burden, let not your confidence be in your own strength; so shall "His yoke be easy, and His burden light." [Matthew 11:30] For in the book of Psalms those are alike censured "who trust in their strength," and "who boast themselves in the multitude of their riches." Therefore, as formerly you did not seek glory in riches, but most wisely despised that which you had begun to desire, so now be on your guard against insidious temptation to trust in your strength; for you are but man, and "cursed is every one that trusts in man." [Jeremiah 17:5] But by all means trust in God with your whole heart, and He will Himself be your strength, wherein you may trust with piety and thankfulness, and to Him you may say with humility and boldness, I will love you, O Lord, my strength; because even the love of God, which, when it is perfect, "casts out fear," [1 John 4:18] is shed abroad in our hearts, not by our strength, that is, by any human power, but, as the apostle says, "by the Holy Spirit,\* which is given unto us." [Romans 5:5]

~ [Letter 218](#)

\* By which of course, Augustine, by way of Paul, implies (among other things) the Spirit of honest and rational truth.

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See: <http://www.youtube.com/watch?v=-61i73o9h0>

["Dick Powell - Song Of The Marines (1937)"]

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It's a gift and a blessing to be able to do good, and the more good one can do, the greater the gift, the greater the blessing.

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The history of mankind is not all bad, and yet it is, after all, tainted with the grossest and most hideous evil, and who wants what's tainted if they can get better?

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"I will take your counsel.  
And, were these inward wars once out of hand,  
We would, dear lords, unto the Holy Land."  
~ *Henry IV, Part 2*, Act 3, scen. 1.

I got such a deal on ebay of late that I just had to mention it: a 40 DVD set of the Shakespeare's Plays, marvelously acted and produced in the late 70's and 80's by the BBC, and brand new -- for a total price of 90.00! True, I had to send all the way to South Korea to get it, but without question this is absolutely one of the best bargains I ever encountered; whether on or at ebay or anywhere else. And with so much else reading needing to be done or caught up on, what a matchlessly convenient opportunity to either to learn or re-learn the voluminous Shakespeare. Really, the powers that be, and or the government for that matter, ought to fund and subsidize such packages; so that every one who wants one can get their copy of such a collection at such a price or better; and in the process enhance and help raise the standards of culture, literacy, and general intelligence society wide -- rather than and instead of throwing away tens of millions of dollars or more financing people's (supposedly needed) upgrade to HDTV, or else on some worse than useless pyro-technics, super hero film or some completely pointless and humorless Dreamworks/Pixar animation movie. What *are* people thinking? But in truth, they are not thinking at all.

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Invert the arrow.

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If God intentionally causes you acute pain and suffering, then you must, as a practical matter, have to defer to his wishes, now won't you?

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See: <http://www.youtube.com/watch?feature=endscreen&v=ZLr1cmN17E0&NR=1>

See: <http://www.youtube.com/watch?v=k8qqP1lmgXM>

["ABBA : Take A Chance On Me (Am Laufenden Band) HQ"] and ["Abba Knowing Me Knowing You Japan"]

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Excerpts from Augustine's epistles continued.

[ch. 2] 6...The point, therefore, to which the illustration is intended to apply is this—that, whatever be the manner in which we understand, in regard to these three faculties in the soul, that when the several names by which they are severally represented are uttered, the utterance of each separate name is nevertheless accomplished only in the combined operation of all the three, since it is by an act of memory and of understanding and of will that it is spoken—it is in the same manner that we understand, in regard to the Father, the Son, and the Holy Spirit, that no created thing which may at any time be employed to present only one of the Three to our minds is produced otherwise than by the simultaneous, because essentially

inseparable, operation of the Trinity; and that, consequently, neither the voice of the Father, nor the body and soul of the Son, nor the dove of the Holy Spirit, was produced in any other way than by the combined operation of the Trinity.

8. Wherefore it behooves us, in reading any statements made concerning the Son of God, to observe in reference to which of these two natures they are spoken. For by His assumption of the soul and body of a man, no increase was made in the number of Persons: the Trinity remained as before. For just as in every man, with the exception of that one whom alone He assumed into personal union, the soul and body constitute one person, so in Christ the Word and His human soul and body constitute one person. And as the name philosopher, for example, is given to a man certainly with reference only to his soul, and yet it is nothing absurd, but only a most suitable and ordinary use of language, for us to say the philosopher was killed, the philosopher died, the philosopher was buried, although all these events befell him in his body, not in that part of him in which he was a philosopher; in like manner the name of God, or Son of God, or Lord of Glory, or any other such name, is given to Christ as the Word, and it is, nevertheless, correct to say that God was crucified, seeing that there is no question that He suffered this death in his human nature, not in that in which He is the Lord of Glory. [1 Corinthians 2:8]

[ch. 3] 10...For in every living creature the soul is, of course, not perceived by any bodily sense. We do not, therefore, need to inquire how the bodily form of the dove appeared to the eye, just as we do not need to inquire how the voice of a bodily form capable of speech was made to fall upon the ear. For if it was possible to dispense with the intermediate agency of a soul in the case in which a voice, not something like a voice, is said to have been produced, how much more easily was it possible in the case in which it is said that the Spirit descended "like a dove," a phrase which signifies that a mere bodily form was exhibited to the eye, and does not affirm that a real living creature was seen! In like manner, it is said that on the day of Pentecost, "suddenly there came a sound from heaven as of a mighty rushing wind, and there appeared to them cloven tongues like as of fire," [Acts 2:2-3] in which something like wind and like fire, i.e. resembling these common and familiar natural phenomena, is said to have been perceived, but it does not seem to be indicated that these common and familiar natural phenomena were actually produced.

~ [Letter 169](#)

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But the horses of Aiakides [Achilles] standing apart from the battle  
wept, as they had done since they heard how their charioteer  
had fallen in the dust at the hands of murderous Hektor.

In truth Automedon, the powerful son of Diores,  
hit them over and over again with the stroke of the flying  
lash, or talked to them, sometimes entreating them, sometimes  
threatening.

They were unwilling to go back to the wide passage of Helle  
and the ships, or back into the fighting after the Achaians,  
but still as stands a grave monument which is set over  
the mounded tomb of a dead man or lady, they stood there  
holding motionless in its place the fair-wrought chariot,  
leaning their heads along the ground, and warm tears were running  
earthward from underneath the lids of the mourning horses  
who longed for their charioteer, while their bright manes were made dirty  
as they streamed down either side of the yoke from under the yoke pad.  
As he watched the mourning horses the son of Kronos [Zeus] pitied them,  
and stirred his head and spoke to his own spirit: 'Poor wretches,  
why then did we ever give you to the lord Peleus [Achilles' father],  
a mortal man, and you yourselves are immortal and ageless?  
Only so that among unhappy men you also might be grieved?  
Since among all creatures that breathe on earth and crawl on it  
there is not anywhere a thing more dismal than man is...

~*The Iliad*, Book 17, lines 426-447

~~~~~\*~~~~~

The sun in his jealousy and rage rains fire and destruction down on the moon, earth, and the planets, and who cannot live without him. So at least it seems sometimes.

True, if people *were* moral, courageous, honest, charitable, rational, scientific all this dread, angst and existential emptiness would go away. But they won't be, so it don't.

~~~~~\*~~~~~

And now, sure enough, Randy Travis. As I've said before when you hear these kinds of stories about people (often perhaps a celebrity) going berserk and losing it, rest assured in nine out of ten instances it is the result of criminal spirit persons and wealthy witchcraft people up to their time honored malicious mischief and mayhem; wreaking their mutual wrath against some non-conformist or else other unfortunate, or if not this, a candid-camera style prank intended to bring joy and laughter to themselves.

~~~~~\*~~~~~

Can the devil do or wish to do good? Why certainly, if more bad comes from the doing of it.

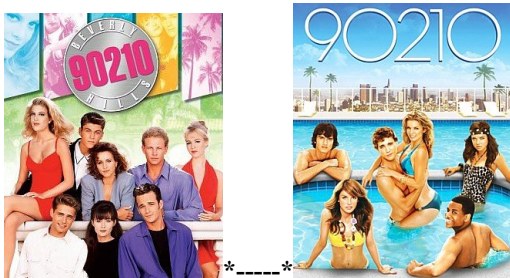
~~~~~\*~~~~~

Though I should pass away and disappear tomorrow, never for a moment think I don't still believe all that I've told you.

~~~~~\*~~~~~

CELEBRATING 20+ YEARS OF MIND CONTROL IN THE UNITED STATES.

*Before...and After.*



~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=X\\_nX8xFfPn4](http://www.youtube.com/watch?v=X_nX8xFfPn4)

["Agnetha Faltskog - I Don't Know How To Love Him ( from 'Jesus Christ Superstar' )"]

~~~~~\*~~~~~

Because God is three, love must be three; since if love is merely one thing we inevitably grow tired of it. There are then three phases to true love: infatuation, distance (or distraction) from, and reaffirmation (faith).



~~~~~\*~~~~~

Though she herself is one, Bosco-ina the cat knows nothing about the history of cats.

~~~~~\*~~~~~

You act like a vampire, you'll be treated like one.

~~~~~\*~~~~~

Excerpts from Augustine's epistles continued.

[ch. 2] 4. But has he who has one virtue all virtues? And has he no virtues who lacks one? If this be true, the sentence of the apostle is thereby confirmed. But what I desire is to have the sentence explained, not confirmed, since of itself it stands more sure in our esteem than all the authority of philosophers could make it. And even if what has just been said concerning virtues and vices were true, it would not follow that therefore all sins are equal. For as to the inseparable co-existence of the virtues, this is a doctrine in regard to which, if I remember rightly, what, indeed, I have almost forgotten (though perhaps I am mistaken), all philosophers who affirm that virtues are essential to the right conduct of life are agreed. The doctrine of the equality of sins, however, the Stoics alone dared to maintain in opposition to the unanimous sentiments of mankind: an absurd tenet, which in writing against Jovinianus (a Stoic in this opinion, but an Epicurean in following after and defending pleasure) you have most clearly refuted from the Holy Scriptures. In that most delightful and noble dissertation you have made it abundantly plain that it has not been the doctrine of our authors, or rather of the Truth Himself, who has spoken through them, that all sins are equal. I shall now do my utmost in endeavouring, with the help of God, to show how it can be that, although the doctrine of philosophers concerning virtues is true, we are nevertheless not compelled to admit the Stoics' doctrine that all sins are equal...

5. Those who maintain that he who has one virtue has all, and that he who lacks one lacks all, reason correctly from the fact that prudence cannot be cowardly, nor unjust, nor intemperate; for if it were any of these it would no longer be prudence. Moreover, if it be prudence only when it is brave, and just, and temperate, assuredly wherever it exists it must have the other virtues along with it. In like manner, also, courage cannot be imprudent, or intemperate, or unjust; temperance must of necessity be prudent, brave, and just; and justice does not exist unless it be prudent, brave, and temperate. Thus, wherever any one of these virtues truly exists, the others likewise exist; and where some are absent, that which may appear in some measure to resemble virtue is not really present.

[ch. 3] 11. Far be it, however, from any believer to think that so many thousands of the servants of Christ, who, lest they should deceive themselves, and the truth should not be in them, sincerely confess themselves to have sin, are altogether without virtue! For wisdom is a great virtue, and wisdom herself has said to man, "Behold the fear of the Lord, that is wisdom." Far be it from us, then, to say that so many and so great believing and pious men have not the fear of the Lord...And what is the fear of the Lord but His worship? And whence is He truly worshipped except from love? Love, then, out of a pure heart, and a good conscience, and faith unfeigned, is the great and true virtue, because it is "the end of the commandment." [1 Timothy 1:5] Deservedly is love said to be "strong as death," [Song of Songs 8:6] because, like death, it is vanquished by none; or because the measure of love in this life is even unto death, as the Lord says, "Greater love has no man than this, that a man lay down his life for his friends;" [John 15:13] or, rather, because, as death forcibly separates the soul from the senses of the body, so love separates it from fleshly lusts. Knowledge, when it is of the right kind, is the handmaid to love, for without love "knowledge puffs up," [1 Corinthians 8:1] but where love, by edifying, has filled the heart, there knowledge will find nothing empty which it can puff up. Moreover, Job has shown, what is that useful knowledge by defining it where, after saying, "The fear of the Lord, that is wisdom" he adds "and to depart from evil, that is understanding." [Job 28:28] Why do we not then say that the man who has this virtue has all virtues, since "love is the fulfilling of the law?" [Romans 13:10] Is it not true that, the more love exists in a man the more he is endowed with virtue, and the less love he has the less virtue is in him, for love is itself virtue; and the less

virtue there is in a man so much the more vice will there be in him? Therefore, where love is full and perfect, no vice will remain.

[ch. 4] 15. To sum up generally and briefly the view which, so far as relates to holy living, I entertain concerning virtue—virtue is the love with which that which ought to be loved is loved. This is in some greater, in others less, and there are men in whom it does not exist at all; but in the absolute fullness which admits of no increase, it exists in no man while living on this earth; so long, however, as it admits of being increased there can be no doubt that, in so far as it is less than it ought to be, the shortcoming proceeds from vice. Because of this vice there is “not a just man upon earth that does good and sins not;” [Ecclesiastes 5:7] because of this vice, “in God's sight shall no man living be justified.” On account of this vice, “if we say that we have no sin, we deceive ourselves, and the truth is not in us.” [1 John 1:8] On account of this also, whatever progress we may have made, we must say, “Forgive us our debts,” [Matthew 6:12] although all debts in word, deed, and thought were washed away in baptism. He, then, who sees aright, sees whence, and when, and where he must hope for that perfection to which nothing can be added. Moreover, if there had been no commandments, there would have been no means whereby a man might certainly examine himself and see from what things he ought to turn aside, whither he should aspire, and in what things he should find occasion for thanksgiving or for prayer. Great, therefore, is the benefit of commandments, if to free will so much liberty be granted that the grace of God may be more abundantly honoured.

[ch. 5] 16...Hence it is true that if a man shall keep the whole law, and yet offend in one point, he becomes guilty of all, because he does what is contrary to the love on which hangs the whole law. A man, therefore, becomes guilty of all by doing what is contrary to that on which all hang.

17...For we all offend, but one more grievously, another more slightly, according as each may have committed a more grievous or a less grievous sin; every one being great in the practice of sin in proportion as he is deficient in loving God and his neighbour, and, on the other hand, decreasing in the practice of sin in proportion as he increases in the love of God and of his neighbour. The more, therefore, that a man is deficient in love, the more is he full of sin. And perfection in love is reached when nothing of sinful infirmity remains in us.

~ [Letter 167](#)

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Specimina praeiret numen.

The ideal precedes divinity (or the god's nod and approval.) Since why and for what should a god nod approval if you are not in harmony or at one with the Ideal to start with? But you know the ideal, not from a god per se, but from something in you that is divine. And while a god might indeed be very helpful in verifying that what you construe to be Ideal actually is so, it is not strictly necessary they do so if you are already an honest and rational Christian (or Buddhist, Jew, Hindu, Muslim, etc.), or unless you are an innocent child or animal without pretension and unbecoming ulterior motives.

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The plain and simple reason the mass media magnates need to control so much and decide people's choices for them is because they themselves are not selling and cannot compete with those who can. What mystery is there in and about this? So why then doesn't the government bust their trusts? Because the media trusts are *permitted* to use violent crime, strong arming, and extortion, and other dirty trick tactics to preserve their sundry monopolies, and no one in the government has the courage or backbone to even think of prosecuting or shutting them down.

~~~~~\*~~~~~

Now you know the true story – and this was before they even had Face Book.

I suppose it was just a question of time before somebody, sooner or later, let the cat out of the bag on these things. Naturally, it is, in retrospect, to be regretted that there was neither a Dark Knight or Harry Potter figure back in those days (1992) to set everybody straight. But then you can't have everything. (Probably one of my favorite Pierce Brosnan films.)

See: [http://www.youtube.com/watch?v=doAnB5\\_eDnw](http://www.youtube.com/watch?v=doAnB5_eDnw)

["The Lawnmower Man - Ending" -- approx. last ten minutes of the 1992 film; sans credits.]

~~~~~\*~~~~~

"No doubt God will compensate you for suffering and enduring these things. And should somehow he not do so, then you can at least console yourself with the thought that you obviously deserve them."

~~~~~\*~~~~~

Putative or would-be humorists like Ricky Gervais, or for that matter such as Stinky Boika or the makers of "Jack Ass: The Movie," scare me to death because they remind me of the Goomer people. When the Goomer people murder someone, be it a person or an animal, they typically do so on the basis of saying "*I* know who and what matters, and *I* know who and what doesn't matter. And take my word for it, *this* (person or animal) doesn't matter." (And therefore they go ahead and murder them.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=b9YzVBrZnDY>

["Deee Lite - Groove Is In The Heart - Rock in Rio II [Clear Vision]"]

~~~~~\*~~~~~

Every opinion a person holds or might hold has the face of someone other than themselves (and who also holds that opinion.) Who then is it that shares your opinion? In any event, just be careful it isn't a rank and shameless criminal or a soul reckless enough to have themselves damned to all Tartaros.

~~~~~\*~~~~~

He is guilty beyond comprehension. Therefore, he says, the world will end soon and it doesn't matter how much wrong a person does so long as they can avoid getting in trouble for doing it. (Sound familiar?)

~~~~~\*~~~~~

"Whenever numerous troops of banditti, multiplied by success and impunity, publicly defy, instead of eluding the justice of their country, we may safely infer, that the excessive weakness of the government is felt and abused by the lowest ranks of the community."

~ Gibbon, "Chapter X: Emperors Decius, Gallus, Aemilianus, Valerian And Gallienus. -- Part IV."

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"Indeed!"

Oft times, usually during sentimental "family moment" scenes, in "Lost in Space" they will play interlude music which one might described as poignant and puppy-sad. In spite of the fact it is one of the most frequently recurring theme musics of the show, I could not, after audio sampling at amazon.com, find it on *any* of the THREE (i.e., of three consecutive volumes) "Lost in Space" soundtrack CDs. Sounds like a conspiracy. At any rate, I was thinking earlier how I would like having it played in the background of my death bed and at the time of my expiring.

Earlier today I happened to be watching the 1966 episode "Follow the Leader" in which Dr. John Robinson is literally possessed by an invisible, disembodied spirit/space alien. Quite unusual and intriguing subject matter, as you might gather.

At one point in that same program, Dr. Smith remarks, referring to Dr. Robinson's strange behavior, "The mind has its limits as to what it can stand." I thought about this, and upon reflection I don't think this assertion is at all correct. The mind, itself and as such, is infinite and is a match for anything; for nothing we know of is more powerful than mind. What then he should properly have said is that the mind fails (meaning *only fails*) when people lose touch with or are out of harmony with it; say, for instance, through being unduly irrational.

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Words and language are necessary for purposes of confirming and validating reality and the truth, and experience and education without words is like a bag with a leaking hole in it. And while, granted, the Letter -- by itself -- kills and the Spirit giveth life (to the Word), thank God for letters; for without them what a time most of us would have recollecting the Word.

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"Well to be honest with you, I'd like to be sent among that herd of swine."

If you're sure that's what you really want...

"Yes, that's what I really want."

~~~~~\*~~~~~

Dedicated to Simon the Magician, modern day entertainment and movie mogul.

See: <http://www.youtube.com/watch?v=fVFyJzZLHg0>

["Munsters - Herman Singing Dry Bones"]

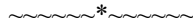
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*Worse than Hades.*

[Zeus speaking:]

"And any one I perceive against the gods' will attempting to go among the Trojans and help them, or among the Danaans, he shall go whipped against his dignity back to Olympos; or I shall take him and dash him down to the murk of Tartaros, far below, where the uttermost depth of the pit lie under earth, where there are gates of iron and a brazen doorstone, as far beneath the house of Hades as from earth the sky lies.

Then he will see how far I am strongest of all the immortals."  
~ *The Iliad*, Book 8, lines 10-16.



Excerpts from Augustine's epistles continued.

[ch. 2] 3. Allow me, therefore, to bring before you [Jerome, and who was older than Augustine] a subject which I beseech you not to refuse to open up and discuss with me. Many are perplexed by questions concerning the soul, and I confess that I myself am of this number. I shall in this letter, in the first place, state explicitly the things regarding the soul which I most assuredly believe, and shall, in the next place, bring forward the things regarding which I am still desirous of explanation.

The soul of man is in a sense proper to itself immortal. It is not absolutely immortal, as God is, of whom it is written that He "alone has immortality," [1 Timothy 6:16] for Holy Scripture makes mention of deaths to which the soul is liable— as in the saying, "Let the dead bury their dead;" [Matthew 8:22] but because when alienated from the life of God it so dies as not wholly to cease from living in its own nature, it is found to be from a certain cause mortal, yet so as to be not without reason called at the same time immortal.

The soul is not a part of God. For if it were, it would be absolutely immutable and incorruptible, in which case it could neither go downward to be worse, nor go onward to be better; nor could it either begin to have anything in itself which it had not before, or cease to have anything which it had within the sphere of its own experience. But how different the actual facts of the case are is a point requiring no evidence from without, it is acknowledged by every one who consults his own consciousness. In vain, moreover, is it pleaded by those who affirm that the soul is a part of God, that the corruption and baseness which we see in the worst of men, and the weakness and blemishes which we see in all men, come to it not from the soul itself, but from the body; for what matters it whence the infirmity originates in that which, if it were indeed immutable, could not, from any quarter whatever, be made infirm? For that which is truly immutable and incorruptible is not liable to mutation or corruption by any influence whatever from without, else the invulnerability which the fable ascribed to the flesh of Achilles would be nothing peculiar to him, but the property of every man, so long as no accident befell him. That which is liable to be changed in any manner, by any cause, or in any part whatever, is therefore not by nature immutable; but it were impiety to think of God as otherwise than truly and supremely immutable: therefore the soul is not a part of God.

4. That the soul is immaterial is a fact of which I avow myself to be fully persuaded, although men of slow understanding are hard to be convinced that it is so. To secure myself, however, from either unnecessarily causing to others or unreasonably bringing upon myself a controversy about an expression, let me say that, since the thing itself is beyond question, it is needless to contend about mere terms. If matter be used as a term denoting everything which in any form has a separate existence, whether it be called an essence, or a substance, or by another name, the soul is material. Again, if you choose to apply the epithet immaterial only to that nature which is supremely immutable and is everywhere present in its entirety, the soul is material, for it is not at all endowed with such qualities. But if matter be used to designate nothing but that which, whether at rest or in motion, has some length, breadth, and height, so that with a greater part of itself it occupies a greater part of space, and with a smaller part a smaller space, and is in every part of it less than the whole, then the soul is not material. For it pervades the whole body which it animates, not by a local distribution of parts, but by a certain vital influence, being at the same moment present in its entirety in all parts of the body, and not less in smaller parts and greater in larger parts, but here with more energy and there with less energy, it is in its entirety present both in the whole body and in every part of it. For even that which the mind perceives in only a part of the body is nevertheless not otherwise perceived than by the whole mind; for when any part of the living flesh is touched by a fine pointed instrument, although the place affected is not only not the whole body, but scarcely discernible in its surface, the contact does not escape the entire mind, and yet the contact is felt not over the whole body, but only at the one point where it takes place. How comes it, then, that what takes place in only a part of the body is immediately known to the whole mind, unless the whole mind is present at that part, and at the same time not deserting all the other parts of the body in order to be present in its entirety at this one? For all the other parts of the body in

which no such contact takes place are still living by the soul being present with them. And if a similar contact takes place in the other parts, and the contact occur in both parts simultaneously, it would in both cases alike be known at the same moment, to the whole mind. Now this presence of the mind in all parts of the body at the same moment, so that in every part of the body the whole mind is at the same moment present, would be impossible if it were distributed over these parts in the same way as we see matter distributed in space, occupying less space with a smaller portion of itself, and greater space with a greater portion. If, therefore, mind is to be called material, it is not material in the same sense as earth, water, air, and ether are material. For all things composed of these elements are larger in larger places, or smaller in smaller places, and none of them is in its entirety present at any part of itself, but the dimensions of the material substances are according to the dimensions of the space occupied. Whence it is perceived that the soul, whether it be termed material or immaterial, has a certain nature of its own, created from a substance superior to the elements of this world—a substance which cannot be truly conceived of by any representation of the material images perceived by the bodily senses, but which is apprehended by the understanding and discovered to our consciousness by its living energy. These things I am stating, not with the view of teaching you what you already know, but in order that I may declare explicitly what I hold as indisputably certain concerning the soul, lest any one should think, when I come to state the questions to which I desire answers, that I hold none of the doctrines which we have learned from science or from revelation concerning the soul.

~ [Letter 166](#)

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(I posted this as a .mp3 file for download a few years back, but as of not so long ago it's nice to find it on YouTube.)

See: <http://www.youtube.com/watch?v=RB2UZuCEKGQ>

["ANTHONY NEWLEY-SOMETHING IN YOUR SMILE"]

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...Take the movie industry today, for example. Isn't it frightening that such stupid and childish people should have so much money in and on their hands; and in order that they could foist on the public such repetitious, wretched and sickly trash? All of which serves to remind us that what this country, and society in general, sorely and urgently needs is adult supervision.

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Both Christ and Satan are extremists. Yet the one is an honest person and healer, while the other is a liar and a murderer. Why then someone would prefer the one rather the other, it's difficult to understand and fathom. But as much as any reason one might cite, throwing their lot in with lying and murdering is the only way they know of for securing either money or women.

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Criminal spirit people of the hard core variety are the supreme sin, horror, and cancer of the universe; for no one compares to them in criminality and viciousness. And the ones that come even remotely close in that wise are their followers, henchmen, and slaves among regular, flesh and blood, people. For this reason, they must, if possible, must be blotted out of existence -- (pretended) God, heaven, and all. True God created only what was good; *their* fashioner, on the other hand, is no less than Frankenstein himself. It was he who constructed and molded them to be his emissaries of falsehood, mayhem, and evil in our midst; while at the same time affording him the opportunity of gaining no little attention for himself; as evidence of his cleverness and proof of his great power to rule over us.

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It's as I told him. While, for the time being, he can continue to persecute, hound, and torment us, he's like this person saying or crying out "Come and get me coppers! Let me see you do it! I'd like to see you do it!" And though he carries on so, they can, and it is just a matter of time before ultimately they will.

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What was previously Comcast is now known as XFINITY; while Bonz Buddy is now called Bing.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=umNu19j1rLw>

["Robert Goulet - I Won't Send Roses"]

~~~~~\*~~~~~

The ghostly magician, in that uncanny and adroit manner of his, conveys to you an amazing and mysterious sign; too marvelous to be a mere coincidence, and pregnant with life meaning and significance, and which confirms your right and moral beliefs; thus, you think, and you think it is a message from God. Sometime afterward, he then sends you another; only this time confirming the evil teachings of *the adversary*. So that you then are led to think that it comes from God also. Consequently, whenever you receive get a wondrous sign or other-worldly intimation; say, tied to some extraordinary coincidence or event, you come to believe it is from God -- regardless of whether that sign, etc. enjoins you to act morally or otherwise. Now the magician has you in the palm of his hand. For, irregardless of the content of the message, you have no recourse but to think that it is God somehow speaking to you.

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While some of its many victims may in fact be or lie below us, without question, the ruler of Hell inhabits (what amounts to) a palace in the sky.

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Excerpts from Augustine's epistles continued.

7...For the man who so deals with the wicked as to make them repent of their evil doings, is one who knows how to be angry with them, and yet consult for their good; for as bad companions hinder men's welfare by compliance, so good friends help them by opposition to their evil ways. The same weapon with which, in the proud abuse of power, he took away the lives of others, inflicted a much deeper and more serious wound on his own soul; and if he do not remedy this by repentance, using wisely the long-suffering of God, he will be compelled to find it out and feel it when this life is ended. Often, moreover, God in His wisdom permits the life of good men in this world to be taken from them by the wicked, that He may prevent men from believing that to suffer such things is in their case a calamity. For what harm can result from the death of the body to men who are destined to die some time? Or what do those who fear death accomplish by their care but a short postponement of the time at which they die? All the evil to which mortal men are liable comes not from death but from life; and if in dying they have the soul sustained by Christian grace, death is to them not the night of darkness in which a good life ends, but the dawn in which a better life begins.

~ [Letter 151](#)

1...Taking occasion from this young man's case, you propose and discuss an extremely obscure question concerning the soul—whether it is associated when it goes forth from this body with some other kind of body, by means of which it can be carried to or confined in places having material boundaries? The investigation of this question, if indeed it admits of satisfactory investigation by beings such as we are, demands the most diligent care and labour, and therefore a mind absolutely at leisure from such occupations as engross my time. My opinion, however, if you are willing to hear it, summed up in a sentence, is, that I by no means believe that the soul in departing from the body is accompanied by another body of any kind.

2. As to the question how these visions and predictions of future events are produced, let him attempt to explain them who understands by what power we are to account for the great wonders which are wrought in the mind of every man when his thoughts are busy. For we see, and we plainly perceive, that within the mind innumerable images of many objects discernible by the eye or by our other senses are produced—whether they are produced in regular order or in confusion matters not to us at present: all that we say is, that since such images are beyond all dispute produced, the man who is found able to state by what power and in what way these phenomena of daily and perpetual experience are to be accounted for is the only man who may warrantably venture to conjecture or propound any explanation of these visions, which are of exceedingly rare occurrence. For my part, as I discover more plainly my inability to account for the ordinary facts of our experience, when awake or asleep, throughout the whole course of our lives, the more do I shrink from venturing to explain what is extraordinary. For while I have been dictating this epistle to you, I have been contemplating your person in my mind—you being, of course, absent all the while, and knowing nothing of my thoughts,— and I have been imagining from my knowledge of what is in you how you will be affected by my words; and I have been unable to apprehend, either by observation or by inquiry, how this process was accomplished in my mind. Of one thing, however, I am certain, that although the mental image was very like something material, it was not produced either by masses of matter or by qualities of matter...

~ [Letter 159](#)

~~~~~\*~~~~~

I was reminded reading this passage from Book VI, 401-481, of Homer's *Iliad*, here translated by Richmond Lattimore, of the similarity between the Greek notion of Fate and that of some Christians of predestination. And respecting the role of "the gods" in human affairs, further prompted is the question -- were they ever, strictly speaking, necessary? And did they ever, when all was said and done, *really* do anyone any good? Or was their power and pride something merely created up from and constructed upon human pride and ambition? Now the Christian idea, alternatively and by contrast, and one with which I whole heartedly concur, was and is to put them out of business; while desiring instead an order of nobility based on intellectual *and* moral merit.

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Hektor's son, the admired, beautiful as a star shining,  
whom Hektor called Skamandrios, but all of the others  
Astyanax—lord of the city – since Hektor alone saved Ilion.  
Hektor smiled in silence as he looked on his son, but she,  
Andromache, stood close beside him, letting her tears fall,  
and clung to his hand and called him by name and spoke to him: "Dearest,  
your own great strength will be your death, and you have no pity  
on your little son, nor on me, ill-starred, who soon must be your widow;  
for presently the Achaïans, gathering together,  
will set upon you and kill you; and for me it would be far better  
to sink into the earth when I have lost you, for there is no other  
consolation for me after you have gone to your destiny—  
only grief; since I have no father, no honored mother.  
It was brilliant Achilles who slew my father, Eëtion,  
when he stormed the strong-founded citadel of the Kilikians,



Thebe of the towering gates. He killed Eëtion  
 but did not strip his armor, for his heart respected the dead man,  
 but burned the body in all its elaborate war-gear  
 and piled a grave mound over it, and the nymphs of the mountains,  
 daughters of Zeus of the aegis, planted elm trees about it.  
 And they who were my seven brothers in the great house all went  
 upon a single day down into the house of the death god,  
 for swift-footed brilliant Achilles slaughtered all of them  
 as they were tending their white sheep and their lumbering oxen;  
 and when he had led my mother, who was queen under wooded Plakos,  
 here, along with all his other possessions, Achilles  
 released her again, accepting ransom beyond count, but Artemis  
 of the showering arrows struck her down in the halls of her father.  
 Hektor, thus you are father to me, and my honored mother,  
 you are my brother, and you it is who are my young husband.  
 Please take pity upon me, then, stay here on the rampart,  
 that you may not leave your child an orphan, your wife a widow,  
 but draw your people up by the fig tree, there where the city  
 is openest to attack, and where the wall may be mounted.  
 Three times their bravest came that way, and fought there to storm it  
 about the two Aiantes [the two Ajaxes] and renowned Idomeneus,  
 about the two Atreidai [Agamemnon and Menelaos] and the fighting son of Tydeus [Diomedes].  
 Either some man well skilled in prophetic arts had spoken,  
 or the very spirit within themselves had stirred them to the onslaught."

Then tall Hektor of the shining helm answered her: "All these  
 things are in my mind also, lady; yet I would feel deep shame  
 before the Trojans, and the Trojan women with trailing garments,  
 if like a coward I were to shrink aside from the fighting;  
 and the spirit will not let me, since I have learned to be valiant  
 and to fight always among the foremost ranks of the Trojans,  
 winning for my own self great glory, and for my father.  
 For I know this thing well in my heart, and my mind knows it:  
 there will come a day when sacred Ilion shall perish,  
 and Priam, and the people of Priam of the strong ash spear.  
 But it is not so much the pain to come of the Trojans  
 that troubles me, not even of Priam the king nor Hekabe,  
 not the thought of my brothers who in their numbers and valor  
 shall drop in the dust under the hands of men who hate them,  
 as troubles me the thought of you, when some bronze-armored  
 Achaian leads you off, taking away your day of liberty,  
 in tears; and in Argos you must work at the loom of another,  
 and carry water from the spring Messeis or Hypereia  
 all unwilling, but strong will be the necessity upon you;  
 and some day seeing you shedding tears a man will say of you:  
 'This is the wife of Hektor, who was ever the bravest fighter  
 of the Trojans, breakers of horses, in the days when they fought about Ilion.'  
 So will one speak of you; and for you it will be yet a fresh grief,  
 to be widowed of such a man who could fight off the day of your slavery.  
 But may I be dead and the piled earth bide me under before I  
 hear you crying and know by this that they drag you captive."

So speaking glorious Hektor held out his arms to his baby,  
 Who shrank back to his fair-girdled nurse's bosom  
 screaming, and frightened at the aspect of his own father,

terrified as he saw the bronze and the crest with its horse-hair,  
nodding dreadfully, as he thought, from the peak of the helmet.  
Then his beloved father laughed out, and his honored mother,  
and at once glorious Hektor lifted from his head the helmet  
and laid it in all its shining upon the ground. Then taking  
up his dear son he tossed him about in his arms, and kissed him,  
and lifted his voice in prayer to Zeus and the other immortals:  
"Zeus, and you other immortals, grant that this boy, who is my son,  
may be as I am, pre-eminent among the Trojans,  
great in strength, as am I, and rule strongly over Ilion;  
and some day let them say of him: 'He is better by far than his father,'  
as he comes in from the fighting; and let him kill his enemy  
and bring home the blooded spoils, and delight the heart of his mother."

~~~~~\*~~~~~

To refuse to own up to and admit the possibility of spirit people influencing and intervening human affairs is to persist living in a childish state of fantasy and unreality, and in which no real solution to our most serious moral and social quandaries -- outside of hopes for a future life after death-- can ever be found.

Today I received in the mail a petition requesting my signature to help bring about the rescinding of Roe vs. Wade. At first, I admit, I was somewhat stunned. Overturn Roe vs. Wade? Now don't misunderstand. I am against abortion and infanticide as much as anyone could be. But will re-criminalizing abortion effect this end? The plain fact of the matter, and sadly enough to say, is that it wouldn't. Murder, and that is what widespread and casual abortion is, and along with other gross and most depraved viciousness originates with and from criminal spirit people. They, as they see it, have a vested interest in debasing humanity to the most abject and lowest level of immorality, and one way they can hope to do this is by encouraging among us a policy of murder; with abortion being merely one form of. The more debased we are, the more powerful their sway and reign over us is or will be.

If then you ignore the presence and influence of such a powerful, if seemingly invisible, lobby and faction in our midst, what good does it do to tell and preach to people that they ought to behave and be good? It's like telling people to eat their fruits and vegetables, and then *not* warn, admonish, and prohibit them from ingesting cyanide. So that while people will, with all good and worthwhile intention, ask us to stop abortion; meantime, we have blatant promotion of the occult and sorcery, even efforts to make vampirism alluring and attractive, emanating from "Hollywood" and the mass media; not to mention a continual war on intellectuals, religion, and rational thinking and discourse generally. And though anti-abortionists decry the killing of babies, we hear little or no denunciation of this advocating and celebrating the occult by the very public, multi-billion dollar mass media. George Bush, Jr., for example, you would think would be counted among the pro-life people. And yet at one Christmas during his administration, they had decorations up at the White House, in effect, advertising Harry Potter. What then is the point? Either wake up and deal with criminal spirit people, and who are the fount of all this intellectual pollution and rabid moral decay, and do so rationally and scientifically, or else give it up, don't bother, and instead eat, drink, and be merry; while otherwise sit around and wait for "the end times" to solve all our problems.

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The Great OZ, as it turned out, was this little man behind the curtain; working mechanical controls that created a formidable and terrifying illusion. All right, apply the same concept to threatening and or grandiose spirit people, and, you see, it's much the same idea. Like regular people, a spirit person could only be so great and powerful insofar as his mind is great and powerful, and yet it is a mind -- just and essentially like you and I or anybody as such has or is potentially capable of having -- all the same. Now to me this is a no brainer. Yet it seems there will ever be people who cannot grasp this very simple, yet true, explanation of why things are as they are.

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Was Dr. Pepper *really* established in 1885, or is it, after all, one of those Phil Tucker kind of things?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=42sTUQKdvcs>

["String Quintet in E Major, Op.11 No.5 "Minuet" - Luigi Boccherini (1775)"]

~~~~~\*~~~~~

"Do not judge by appearances, but judge with right judgment."  
~John 7:24

How can one not be of the truth and yet somehow be in reality? And yet we all know people who claim to have a most compelling opinion and perspective on great matters, but who we also know avoid impartial reasoning and a closer scrutiny of facts. In a word, they are fatally incoherent, illogical, and contradictory in their views, yet assure us they love peace, the planet, and mankind. Some of these same sorts even go so far to accept the conventional (i.e., mass media propagated) wisdom that if you would make money, marry, have a family you must work with and cooperate with the devil. And yet has anyone yet bothered to explain why this should be so? How on earth does or could it make any sense? Yet there are those who assume it just the same.

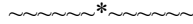
One of the major problems with those who scorn morals, reason and honesty, or who have little regard for moral and rational cogency is that they tend to live in a fantasy world. They really don't know the value of things, and in turn do not really know how to be happy. They say we will not look, we will not discuss -- we will simply pursue our desires; while typically hyper-ventilating in their criticisms directed at those whom they deem to be in the wrong. And yet what is it they avoid seeing and dealing with? What is it they are in denial about? Frankly, and if you try to inquire, they don't know, and cannot tell you. So that they go through life blind to *both* the harms of evil and the blessings of greater good: like someone who doesn't know they are dirty and who, at the same time, (to paraphrase Sky Saxon) doesn't see the morning sun.

How many times, for example, do people express their supposed fondness for animals (not least of all billion dollar "Hollywood" cartoons.) Yet how many of them are vegetarians and or else animal (or for that matter human) rights advocates? Meanwhile, in shelters across the country, pets are daily put to sleep in some silent, ongoing holocaust. Yet what do they care? Similarly some Christians. "The good shepherd lays down his life for the sheep," John 10:11. For sheep? Makes Jesus sound like *he* was for animal rights. And indeed it would be well for Christians to make common cause with Buddhists and other sympathizers with animals' rights; both in the name of basic justice and to strengthen morals and the rational consistency of their position. No, we cannot expect people to turn vegetarian over night. It took people decades and then a catastrophic war just to given up legalized slavery. And yet slavery, even so, is still with us. In the same way, the least we can do in the meantime is make the effort -- or at any rate something like one.

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Unless you are one of those already in the know, upgrading the RAM on your laptop is much easier than you might think. Before going to spend money on having some computer service shop do it for you, check out these two videos. As far as what and how much RAM your laptop can carry, simply do a Google search based on your model; and as for purchasing new RAM, see ebay, as well as online vendors of memory cards and modules.

<http://www.youtube.com/watch?v=yirNejnzBEM> ["How to Upgrade your Laptop Memory"]



Excerpts from Augustine's epistles continued.

[ch. 2] 7. The holy Jerome also says: "The eye of man cannot see God as He is in His own nature; and this is true not of man only; neither angels, nor thrones, nor powers, nor principalities, nor any name which is named can see God, for no creature can see its Creator." By these words this very learned man sufficiently shows what his opinion was on this subject in regard not only to the present life, but also to that which is to come. For however much the eyes of our body may be changed for the better, they shall only be made equal to the eyes of the angels. Here, however, Jerome has affirmed that the nature of the Creator is invisible even to the angels, and to every creature without exception in heaven. If, however, a question arise on this point, and a doubt is expressed whether we shall not be superior to the angels, the mind of the Lord Himself is plain from the words which He uses in speaking of those who shall rise again to the kingdom: "They shall be equal unto the angels."

[ch. 3] 12. Hence, also, the statement of the Bishop of Milan [Ambrose], whom I have quoted before, who says that even in the resurrection it is not easy for any but those who have a pure heart to see God, and therefore it is written, "Blessed are the pure in heart, for they shall see God." "How many," he says, "had He already enumerated as blessed, and yet to them He had not promised the power of seeing God;" and he adds this inference, "If, therefore, the pure in heart shall see God, it is obvious that others shall not see Him;" and to prevent our understanding him to refer to those others of whom the Lord had said, "Blessed are the poor, blessed are the meek," he immediately subjoined, "For those that are unworthy shall not see God," intending it to be understood that the unworthy are those who, although they shall rise again, shall not be able to see God, since they shall rise to condemnation, because they refused to purify their hearts through that true faith which "works by love." For this reason he goes on to say, "Whosoever has been unwilling to see God cannot see Him." Then, since it occurred to him that, in a sense, even all wicked men have a desire to see God, he immediately explains that he used the words, "Whosoever has been unwilling to see God," because the fact that the wicked do not desire to purify the heart, by which alone God can be seen, shows that they do not desire to see God, and follows up this statement with the words: "God is not seen in space, but in the pure heart; nor is He sought out by the eyes of the body; nor is He defined in form by our faculty of sight; nor grasped by the touch; His voice does not fall on the ear; nor are His goings perceived by the senses." By these words the blessed Ambrose desired to teach the preparation which men ought to make if they wish to see God, viz. to purify the heart by the faith which works by love, through the gift of the Holy Spirit, from whom we have received the earnest by which we are taught to desire that vision.

[ch. 4] 18. It is better, then, that we affirm that concerning which we have no doubt -- that God shall be seen by the inward man, which alone is able, in our present state, to see that love in commendation of which the apostle says, "God is love;" the inward man, which alone is able to see "peace and holiness, without which no man shall see the Lord." For no fleshly eye now sees love, peace, and holiness, and such things; yet all of them are seen, so far as they can be seen, by the eye of the mind, and the purer it is the more clearly it sees; so that we may, without hesitation, believe that we shall see God, whether we succeed or fail in our investigations as to the nature of our future body -- although, at the same time, we hold it to be certain that the body shall rise again, immortal and incorruptible, because on this we have the plainest and strongest testimony of Holy Scripture: If, however, our brother affirm now that he has arrived at certain knowledge as to that spiritual body, in regard to which I am only inquiring, he will have just cause to be displeased with me if I shall refuse to listen calmly to his instructions, provided only that he also listen calmly to my questions. Now, however, I entreat you, for Christ's sake, to obtain his forgiveness for me for that harshness in my letter, by which, as I have learned, he was, not without cause, offended; and may you, by God's help, cheer my spirit by your answer.

~ [Letter 148](#)



See: <http://www.youtube.com/watch?v=OvqvGtF7aNE>

["Glen Campbell - True Grit (Live)" -- Sioux Falls, South Dakota 2001]

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*"Mail a Smile"*

Having been put through literally thousands of "dream productions," either done by the magician or his "sorcerer's apprentice," I've come to the conclusion that the subconscious is essentially and nothing more than much the equivalent of the cognitive mind running on low batteries; making allowance for "heart" or emotional consciousness also to some degree present but that is and can be aroused differently and with much, much greater difficulty. What dream productions are, in effect, are a kind of hypnotism carried out on you in your sleeping state; so that your subconscious lacking sufficient waking *energy* cannot think properly. In them you are an observer, sometimes someone who reacts, but who also guided or in effect "told," by some subliminal method used, what to think and feel. Sometimes you think or feel what you are told, but depending on the kind of person you are, not always. In my case, they can sometimes impel me to a feeling or belief, but as or more often not, my response is one of "I don't know what you are talking about." Or similarly, they try getting me to act or feel a certain way, and when I do not, they find themselves having to change scenes; since a dream production is virtual reality that is much like a movie, but in which you participate. Someone of these are intended be satanic and terrifying in the extreme; with extremely violent, obscene, and sadistic situations created for one to go through.

It further comes as small wonder or surprise then that such current day masters of mind control, as they themselves have many times freely admitted to me, should have ties with film making, television, and that world of *make believe*; and which is confirmed as well by the film industry's affectionate and overt devotion to subjects like sorcery and the occult; and by which and related means all competition can be completely snuffed out and obliterated; hence the egregiously monopolistic character of big budget movies and decrepity sordid television in recent decades.

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See: [http://www.youtube.com/watch?v=tI4oMg\\_Yk9c](http://www.youtube.com/watch?v=tI4oMg_Yk9c)

["LOVERBOY - TURN ME LOOSE - 20090530 - Sunset Station Casino"]

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(One more time!...)

See: <http://www.youtube.com/watch?v=9quPWD0LxF0>

["Johnny Cash sings The Battle Hymn Of The Republic"]

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Earlier today I came across the Library of Congress (Online) Digital Collection at <http://www.loc.gov/library/libarch-digital.html>, and that, as you would surmise, contains an immense catalog of archive material in digital form; such as newspapers, documents, maps, photographs, sound recordings and more. Among the sound recordings, there is "The National Jukebox" which "features over 10,000 78rpm disc sides issued by the Victor, 1900-25." Here are two items from the same:

"The Battle Hymn of the Republic" sung by Reinald Werrenrath  
Recording Date: 1917-07-12

See: <http://www.loc.gov/jukebox/recordings/detail/id/5493>

"The Gettysburg Address" read by Len Spencer

Recording date: 1903-03-21

"WARNING: These historical recordings may contain offensive or inappropriate language."

See: <http://www.loc.gov/jukebox/recordings/detail/id/8472>

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=ZCcFuUBPLJU>

["Dean Martin-Arrivederci Roma"]

~~~~~\*~~~~~

A: I was curious. Among all the many wrong things you've done, did you or your people ever steal a broom?

B: A regular broom or a witch's broom?

A: A regular broom.

B: I'd have to go and look that one up. But probably not since medieval times, as there's not much value in one and usually they can be replaced pretty easily.

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Of course, indeed it goes without saying, his people are embarrassed and ashamed of him (their master); while, after twenty years, they still can't come up with someone man enough to proudly face me on his behalf. (And if there is a man among them, who is he? Where is he? Do they get around this perplexity by reasoning that their "man" is masked and therefore concealed like a Marvel super hero?) But then, and on the other hand, there's more than enough money, riches, and privileges to console and comfort themselves with under the circumstances.

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Excerpts from Augustine's epistles continued.

3. The law, therefore, by teaching and commanding what cannot be fulfilled without grace, demonstrates to man his weakness, in order that the weakness thus proved may resort to the Saviour, by whose healing the will may be able to do what in its feebleness it found impossible. So, then, the law brings us to faith, faith obtains the Spirit in fuller measure, the Spirit sheds love abroad in us, and love fulfils the law. For this reason the law is called a "schoolmaster," under whose threatenings and severity "whosoever shall call upon the name of the Lord shall be delivered." But how shall they call on Him in whom they have not believed?" Wherefore unto them that believe and call on Him the quickening Spirit is given, lest the letter without the Spirit should kill them. But by the Holy Ghost, which is given unto us, the love of God is shed abroad in our hearts? So that the words of the same apostle, "Love is the fulfilling of the law," are realized. So the law is good to the man who uses it lawfully; and he uses it lawfully who, understanding wherefore it was given, betakes himself, under the pressure of its threatenings, to grace, which sets him free. Whoever unthankfully despises this grace, by which the ungodly are justified, and trusts in his own strength, as if he

thereby could fulfil the law, being ignorant of God's righteousness, and going about to establish his own righteousness, is not submitting himself to the righteousness of God; and thus the law becomes to him not a help to pardon, but the bond fastening his guilt to him. Not that the law is evil, but because sin works death in such persons by that which is good. For by occasion of the commandment he sins more grievously who, by the commandment, knows how evil are the sins which he commits.

5. Moreover, every one hates sin just in proportion as he loves righteousness; which he will be enabled to do not through the law putting him in fear by the letter of its prohibitions, but by the Spirit healing him by grace. Then that is done which the apostle enjoins in the admonition, "I speak after the manner of men because of the infirmity of your flesh: for as you have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness."...surely more devoted service is due to righteousness than men are wont to yield to sin. For pain of body restrains men, if not from the desire of sin, at least from the commission of sinful actions; and we should not easily find any one who would openly commit a sin procuring to him an impure and unlawful gratification, if it was certain that the penalty of torture would immediately follow the crime. But righteousness ought to be so loved that not even bodily sufferings should hinder us from doing its works, but that, even when we are in the hands of cruel enemies, our good works should so shine before men that those who are capable of taking pleasure therein may glorify our Father who is in heaven.

6. Hence it comes that that most devoted lover of righteousness exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For Your sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Observe how he does not say simply, "Who shall separate us from Christ?" but, indicating that by which we cling to Christ, he says, "Who shall separate us from the love of Christ?" We cling to Christ, then, by love, not by fear of punishment. Again, after having enumerated those things which seem to be sufficiently fierce, but have not sufficient force to effect a separation, he has, in the conclusion, called that the love of God which he had previously spoken of as the love of Christ. And what is this "love of Christ" but love of righteousness?...

~ [Letter 145](#)

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See: <http://www.youtube.com/watch?v=RyC21bJorM4>

["Vern Jackson - Where The Timbers Cross"]

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Although his focus is religious, Vern Jackson actually has a very large number of songs (and music CDs; of which latter I myself have at least five) that can compete quite well with and are as good as the best of most any conventional pop singer, and here's just one of them.

See: <http://www.youtube.com/watch?v=nbkxwrBqaHU>

["Vern Jackson - Farther Along"]

~~~~~\*~~~~~

With what indignant solemnity can the devil shame someone. And yet he -- for all his heavenly glory, feigned benevolence, and prophetic visions of futurity -- is so wretched a person he would not scruple to connive at having even a poor animal take the rap for something he himself did.

Yes, but you say, he's the one with all the money; and to that extent the only one people truly respect.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?feature=endscreen&NR=1&v=bklUW1gTWcY>

["Sandi Griffiths and Sally Flynn Sing "Someone too"" - L. Welk show appearance]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=W8HFfZqsKps>

["Green Berets Original Soundtrack Written By Miklós Rózsa"]

~~~~~\*~~~~~

Oh, how must even gigantic galaxies, stars, and planets tremble at their minuteness when they contemplate the vastness of the universe!

I'm no physicist, so others who are can correct me, yet the following the other day occurred to me.

If the earth (and rest of the solar system) were twice the size, weight, mass and density than they are, would people need also to be twice the size, etc. they are to function as they, more or less, already normally do? If so then it would seem that whether we stand 2 or 5 inches, or 6, 12, 50, or 100+ feet tall doesn't or would not of itself seriously affect the fundamental nature of the kind of beings we are; assuming we kept the same ratio in scale to our planet (and its distance from the sun.) True?

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"Trending..."

See: [http://www.youtube.com/watch?v=Xicx\\_ZABIUU](http://www.youtube.com/watch?v=Xicx_ZABIUU)

["Billy Idol - Eyes Without A Face (Live In New York 2001)"]

~~~~~\*~~~~~

Now, here's another decent song from the MTV days.

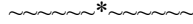
See: <http://www.youtube.com/watch?v=c8oZZJojROo>

["The Cars - You Might Think"]

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Not money, but (rather) *someone's* envy and self-pity are the root of all evil.

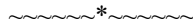




Whatever is bad is a state of dearth. When God is truly present there is no dearth; so that when God is truly present there is no bad. (Though, needless to add, not all great plenty or full satiety necessarily implies God's true presence.)

If pain goes beyond its uttermost limit, there is ultimately an end to it. Were this not the case, we would say (some) pain is eternal. Yet how can something be eternal outside of God (and leaving aside the question of when and what is a given pain's limit?) If scripture speaks of everlasting punishment, for example, this can be accounted for as being a form of hyperbole or didactic rhetoric.

If then one is in dire pain and feel they have no life left worth living, it is because they are not in the Word (i.e., Logos, spirit, right reason, right tradition); and if one abandons or gives up on the Word then, of course, it is only a matter of time before one gives up on life itself.



Excerpts from Augustine's epistles continued.

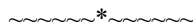
[ch. 2] 15. For if the Christian religion condemned wars of every kind, the command given in the gospel to soldiers asking counsel as to salvation would rather be to cast away their arms, and withdraw themselves wholly from military service; whereas the word spoken to such was, "Do violence to no man, neither accuse any falsely, and be content with your wages," [Luke 3:14] — the command to be content with their wages manifestly implying no prohibition to continue in the service. Wherefore, let those who say that the doctrine of Christ is incompatible with the State's well-being, give us an army composed of soldiers such as the doctrine of Christ requires them to be; let them give us such subjects, such husbands and wives, such parents and children, such masters and servants, such kings, such judges— in fine, even such taxpayers and tax-gatherers, as the Christian religion has taught that men should be, and then let them dare to say that it is adverse to the State's well-being; yea, rather, let them no longer hesitate to confess that this doctrine, if it were obeyed, would be the salvation of the commonwealth.

[ch. 3] 16. But what am I to answer to the assertion made that many calamities have befallen the Roman Empire through some Christian emperors? This sweeping accusation is a calumny. For if they would more clearly quote some indisputable facts in support of it from the history of past emperors, I also could mention similar, perhaps even greater calamities in the reigns of other emperors who were not Christians; so that men may understand that these were either faults in the men, not in their religion, or were due not to the emperors themselves, but to others without whom emperors can do nothing. As to the date of the commencement of the downfall of the Roman Republic, there is ample evidence; their own literature speaks plainly as to this. Long before the name of Christ had shone abroad on the earth, this was said of Rome: "O venal city, and doomed to perish speedily, if only it could find a purchaser!" In his book on the Catilinarian conspiracy, which was before the coming of Christ, the same most illustrious Roman historian declares plainly the time when the army of the Roman people began to be wanton and drunken; to set a high value on statues, paintings, and embossed vases; to take these by violence both from individuals and from the State; to rob temples and pollute everything, sacred and profane. When, therefore, the avarice and grasping violence of the corrupt and abandoned manners of the time spared neither men nor those whom they esteemed as gods, the famous honour and safety of the commonwealth began to decline. What progress the worst vices made from that time forward, and with how great mischief to the interests of mankind the wickedness of the Empire went on, it would take too long to rehearse... Why, then, do you expect me to multiply examples of the evils which were brought in by wickedness uplifted by prosperity, seeing that among themselves, those who observed events with somewhat closer attention discerned that Rome had more reason to regret the departure of its poverty than of its opulence; because in its poverty the integrity of its virtue was secured, but through its opulence, dire corruption, more terrible than any invader, had taken violent possession not of the walls of the city, but of the mind of the State?

17. Thanks be unto the Lord our God, who has sent unto us unprecedented help in resisting these evils. For whither might not men have been carried away by that flood of the appalling wickedness of the human race, whom would it have spared, and in what depths would it not have engulfed its victims, had not the cross of Christ, resting on such a solid rock of authority (so to speak), been planted too high and too strong for the flood to sweep it away? So that by laying hold of its strength we may become steadfast, and not be carried off our feet and overwhelmed in the mighty whirlpool of the evil counsels and evil impulses of this world. For when the empire was sinking in the vile abyss of utterly depraved manners, and of the effete ancient religion, it was signally important that heavenly authority should come to the rescue, persuading men to the practice of voluntary poverty, continence, benevolence, justice, and concord among themselves, as well as true piety towards God, and all the other bright and sterling virtues of life—not only with a view to the spending of this present life in the most honourable way, nor only with a view to secure the most perfect bond of concord in the earthly commonwealth, but also in order to the obtaining of eternal salvation, and a place in the divine and celestial republic of a people which shall endure for ever— a republic to the citizenship of which faith, hope, and charity admit us; so that, while absent from it on our pilgrimage here, we may patiently tolerate, if we cannot correct, those who desire, by leaving vices unpunished, to give stability to that republic which the early Romans founded and enlarged by their virtues, when, though they had not the true piety towards the true God which could bring them, by a religion of saving power, to the commonwealth which is eternal, they did nevertheless observe a certain integrity of its own kind, which might suffice for founding, enlarging, and preserving an earthly commonwealth. For in the most opulent and illustrious Empire of Rome, God has shown how great is the influence of even civil virtues without true religion, in order that it might be understood that, when this is added to such virtues, men are made citizens of another commonwealth, of which the king is Truth, the law is Love, and the duration is Eternity.

[ch. 4] 18. Who can help feeling that there is something simply ridiculous in their attempt to compare with Christ, or rather to put in a higher place, Apollonius and Apuleius, and others who were most skilful in magical arts? Yet this is to be tolerated with less impatience, because they bring into comparison with Him these men rather than their own gods; for Apollonius was, as we must admit, a much worthier character than that author and perpetrator of innumerable gross acts of immorality whom they call Jupiter. “These legends about our gods,” they reply, “are fables.” Why, then, do they go on praising that luxurious, licentious, and manifestly profane prosperity of the Republic, which invented these infamous crimes of the gods, and not only left them to reach the ears of men as fables, but also exhibited them to the eyes of men in the theatres; in which, more numerous than their deities were the crimes which the gods themselves were well pleased to see openly perpetrated in their honour, whereas they should have punished their worshippers for even tolerating such spectacles? “But,” they reply, “those are not the gods themselves whose worship is celebrated according to the lying invention of such fables.” Who, then, are they who are propitiated by the practising in worship of such abominations? Because, forsooth, Christianity has exposed the perversity and chicanery of those devils, by whose power also magical arts deceive the minds of men, and because it has made this patent to the world, and, having brought out the distinction between the holy angels and these malignant adversaries, has warned men to be on their guard against them, showing them also how this may be done—it is called an enemy to the Republic, as if, even though temporal prosperity could be secured by their aid, any amount of adversity would not be preferable to the prosperity obtained through such means. And yet it pleased God to prevent men from being perplexed in this matter; for in the age of the comparative darkness of the Old Testament, in which is the covering of the New Testament, He distinguished the first nation which worshipped the true God and despised false gods by such remarkable prosperity in this world, that any one may perceive from their case that [true] prosperity is not at the disposal of devils, but only of Him whom angels serve and devils fear.

~ [Letter 138](#)



For those who, like myself, love and relish early talkies (1928-1937), a most enjoyable one I watched not long ago is the Civil War naval picture "Hearts in Bondage" (1936). The story is pretty much of a comic book sort, but the production values are more impressive than usual, and included as well is a fine and

authentic performance by Henry B. Walthall as a Confederate naval officer. Not outstanding art here, and it drags at times (mostly in the romance portions), yet it's a likeable and entertaining film all the same.

The copy I saw was on DVD, but you can catch it also on YouTube at:

[http://www.youtube.com/watch?v=ny8ilC\\_1T9s](http://www.youtube.com/watch?v=ny8ilC_1T9s)

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*Two things that might be said of him.*

To listen to his ideas; they are so childish and absurd. It's almost as if the dog could talk or otherwise communicate on the human level (no offense to real dogs intended by this.)

He does these things to get attention, including unsolicited pop-up audio-video advertising. But because we don't know what his real name is, some have come to calling him "Pork and Beans."

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See: <http://www.youtube.com/watch?v=jTBdQ16dijY>

["OTIS REDDING - SAD SONG (fa fa fa song) - (sub español)" -- B&W video with Redding, sitting, singing 'live'; surrounded by horn players]

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(I'm such a push-over for [good] "West Side Story" medleys.)

See: <http://www.youtube.com/watch?v=BnYd41IwiJo>

["Judy Garland - West Side Story (with Vic Damone)" -- B&W tv appearance]

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In the face of (literal) Hell, cling to faith to save your heart, and to reason to save your mind; and not for a moment permit any devil or deity to come even close to vying with either of them.

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It's a matter of economics. Of course he wants you to degrade yourself (say, for example, by your having a tattoo, sporting a devilish goatee, or swearing all the time.) That way he can buy and purchase you as damaged goods, and hence at a knocked down price.

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See: <http://www.youtube.com/watch?v=AHoxZB1acD0>

See: <http://www.youtube.com/watch?v=TAKEspfqwxA>

["Street Scape vs The Lockers" -- 'dance battle to Herbie Hancock'] and ["The Lockers" -- on 'Soul Train']

Excerpts from Augustine's epistles continued.

3. The eminent physician of our own times, Vindicianus, being consulted by an invalid, prescribed for his disease what seemed to him a suitable remedy at that time; health was restored by its use. Some years afterwards, finding himself troubled again with the same disorder, the patient supposed that the same remedy should be applied; but its application made his illness worse. In astonishment, he again returns to the physician, and tells him what had happened; whereupon he, being a man of very quick penetration, answered: "The reason of your having been harmed by this application is, that I did not order it;" upon which all who heard the remark and did not know the man supposed that he was trusting not in the art of medicine, but in some forbidden supernatural power. When he was afterwards questioned by some who were amazed at his words, he explained what they had not understood, namely, that he would not have prescribed the same remedy to the patient at the age which he had now attained. While, therefore, the principle and methods of art remain unchanged, the change which, in accordance with them, may be made necessary by the difference of times is very great.

4. To say then, that what has once been done rightly must in no respect whatever be changed, is to affirm what is not true. For if the circumstances of time which occasioned anything be changed, true reason in almost all cases demands that what had been in the former circumstances rightly done, be now so altered that, although they say that it is not rightly done if it be changed, truth, on the contrary, protests that it is not rightly done unless it be changed; because, at both times, it will be rightly done if the difference be regulated according to the difference in the times. For just as in the cases of different persons it may happen that, at the same moment, one man may do with impunity what another man may not, because of a difference not in the thing done but in the person who does it, so in the case of one and the same person at different times, that which was duty formerly is not duty now, not because the person is different from his former self, but because the time at which he does it is different.

[ch. 2] 9. Let us now observe in the second place, what follows in your letter. You have added that they said that the Christian doctrine and preaching were in no way consistent with the duties and rights of citizens, because among its precepts we find: "Recompense to no man evil for evil," [Romans 12:17] and, "Whosoever shall smite you on one cheek, turn to him the other also; and if any man take away your coat, let him have your cloak also; and whosoever will compel you to go a mile with him, go with him two," [Matthew 5:39-41] — all which are affirmed to be contrary to the duties and rights of citizens; for who would submit to have anything taken from him by an enemy, or forbear from retaliating the evils of war upon an invader who ravaged a Roman province? To these and similar statements of persons speaking slightly, or perhaps I should rather say speaking as inquirers regarding the truth, I might have given a more elaborate answer, were it not that the persons with whom the discussion is carried on are men of liberal education. In addressing such, why should we prolong the debate, and not rather begin by inquiring for ourselves how it was possible that the Republic of Rome was governed and aggrandized from insignificance and poverty to greatness and opulence by men who, when they had suffered wrong, would rather pardon than punish the offender; or how Cicero, addressing Cæsar, the greatest statesman of his time, said, in praising his character, that he was wont to forget nothing but the wrongs which were done to him? For in this Cicero spoke either praise or flattery: if he spoke praise, it was because he knew Cæsar to be such as he affirmed; if he spoke flattery, he showed that the chief magistrate of a commonwealth ought to do such things as he falsely commended in Cæsar. But what is "not rendering evil for evil," but refraining from the passion of revenge— in other words, choosing, when one has suffered wrong, to pardon rather than to punish the offender, and to forget nothing but the wrongs done to us?

10. When these things are read in their own authors, they are received with loud applause; they are regarded as the record and recommendation of virtues in the practice of which the Republic deserved to hold sway over so many nations, because its citizens preferred to pardon rather than punish those who wronged them. But when the precept, "Render to no man evil for evil," is read as given by divine authority, and when, from the pulpits in our churches, this wholesome counsel is published in the midst of our congregations, or, as we might say, in places of instruction open to all, of both sexes and of all ages and ranks, our religion is accused as an enemy to the Republic! Yet, were our religion listened to as it deserves, it would establish, consecrate, strengthen, and enlarge the commonwealth in a way beyond all that

Romulus, Numa, Brutus, and all the other men of renown in Roman history achieved. For what is a republic but a commonwealth? Therefore its interests are common to all; they are the interests of the State. Now what is a State but a multitude of men bound together by some bond of concord? In one of their own authors we read: "What was a scattered and unsettled multitude had by concord become in a short time a State." But what exhortations to concord have they ever appointed to be read in their temples? So far from this, they were unhappily compelled to devise how they might worship without giving offense to any of their gods, who were all at such variance among themselves, that, had their worshippers imitated their quarrelling, the State must have fallen to pieces for want of the bond of concord, as it soon afterwards began to do through civil wars, when the morals of the people were changed and corrupted.

12. Moreover, if we pay attention to the words of the precept, and consider ourselves under bondage to the literal interpretation, the right cheek is not to be presented by us if the left has been smitten. "Whosoever," it is said, "shall smite you on your right cheek, turn to him the other also;" [Matthew 5:39] but the left cheek is more liable to be smitten, because it is easier for the right hand of the assailant to smite it than the other. But the words are commonly understood as if our Lord had said: If any one has acted injuriously to you in respect of the higher possessions which you have, offer to him also the inferior possessions, lest, being more concerned about revenge than about forbearance, you should despise eternal things in comparison with temporal things, whereas temporal things ought to be despised in comparison with eternal things, as the left is in comparison with the right. This has been always the aim of the holy martyrs; for final vengeance is righteously demanded only when there remains no room for amendment, namely, in the last great judgment. But meanwhile we must be on our guard, lest, through desire for revenge, we lose patience itself—a virtue which is of more value than all which an enemy can, in spite of our resistance, take away from us. For another evangelist, in recording the same precept, makes no mention of the right cheek, but names merely the one and the other; [Luke 6:29] so that, while the duty may be somewhat more distinctly learned from Matthew's gospel, he simply commends the same exercise of patience. Wherefore a righteous and pious man ought to be prepared to endure with patience injury from those whom he desires to make good, so that the number of good men may be increased, instead of himself being added, by retaliation of injury, to the number of wicked men.

13. In fine, that these precepts pertain rather to the inward disposition of the heart than to the actions which are done in the sight of men, requiring us, in the inmost heart, to cherish patience along with benevolence, but in the outward action to do that which seems most likely to benefit those whose good we ought to seek, is manifest from the fact that our Lord Jesus Himself, our perfect example of patience, when He was smitten on the face, answered: "If I have spoken evil, bear witness of the evil, but if not, why do you smite me?" [John 18:23] If we look only to the words, He did not in this obey His own precept, for He did not present the other side of his face to him who had smitten Him but, on the contrary, prevented him who had done the wrong from adding thereto; and yet He had come prepared not only to be smitten on the face, but even to be slain upon the cross for those at whose hands He suffered crucifixion, and for whom, when hanging on the cross, He prayed, "Father, forgive them, they know not what they do!" [Luke 23:34] In like manner, the Apostle Paul seems to have failed to obey the precept of his Lord and Master, when he, being smitten on the face as He had been, said to the chief priest: "God shall smite you, you whited wall, for do you sit to judge me after the law, and commandest me to be smitten contrary to the law?" And when it was said by them that stood near, "Do you revile God's high priest?" he took pains sarcastically to indicate what his words meant, that those of them who were discerning might understand that now the whited wall, i.e. the hypocrisy of the Jewish priesthood, was appointed to be thrown down by the coming of Christ; for He said: "I knew not, brethren, that he was the high priest, for it is written, You shall not speak evil of the ruler of your people;" [Acts 23:3-5] although it is perfectly certain that he who had grown up in that nation and had been in that place trained in the law, could not but know that his judge was the chief priest, and could not, by professing ignorance on this point, impose upon those to whom he was so well known.

~ [Letter 138](#)

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No great artist (musician, painter, film maker, etc.) was ever not a great audience also. So that by the same token, the reason people "in charge" of movies and television cannot make good television or movies is because they don't, despite their pretending, know what good television and movies are to begin with; and if they occupy such monopolistic position as they do it is owing solely to their ties to organized crime.

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One singular thing I've observed about the brainwashed people we find ourselves dealing with is that they don't have much or any sense of independent truth. They tend to see everything (of consequence) as a matter of your view versus their view. Truth they believe is merely an opinion; so that with them rational discussions are of little or no value; because they deem reason only a tool for promoting one's own selfish opinion. They see people's minds as usually and essentially already made up and decided, and that all disquisition is little more than a kind of trick to get someone else to go along with you. Concomitant with this perspective that brooks no discussion or objectivity is the idea that it is at last the one with physical force and money who ultimately rules and decides matters intellectual, scientific, religious, and cultural. Reason has no relevance and is no force of importance except as a means of deceiving others; so that Mind then doesn't really matter. And if you agree with them on such serious concerns as arise, that's all right. But if you don't, then clearly the only course left open to them with you is war.

Not surprisingly as well, their ideas of morals, happiness and the good life originate more or less wholly from photographic images and what one can see with one's eyes. And yet, as you know well enough yourself, one must pace oneself in this life in the real, not the visual, time-space continuum.

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It's a pleasure to be able to watch "Kolchak: The Night Stalker" on DVD, and being able to see now a number of episodes I didn't or wasn't able to see when it first aired. By and large the scripts are pretty to very good, and unlike scripts of some tv drama programs of the preceding 60's, the plots are (usually) realistically coherent and to a large degree believable (Irwin Allen shows, for example, were often notorious for their illogic and far fetched sequence and explanation of events.) Further of note, it is amusing how the police are almost invariably either uncooperative or hostile to Kolchak, and which is also very like real life.

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As "Escoban" said, one of the little folk who visited/invaded my home back in 2000 (see my *New Treatise on Hell*), or words to this effect, "If one is good, two is better."

See: <http://www.youtube.com/watch?v=GNCniOztevc>

["Roaring 1920s: Leo Reisman 's Band - A Year From Today, 1929"]

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And here's something else, and an add on to our earlier post\* of the Talmadge sisters: a clip from "New York Nights" (1929); in this case a talkie with Norma and real life love interest Gilbert Roland.

See: <http://www.youtube.com/watch?v=ZusNC3fSoZI>

["A Year From Today (1929)" -- at the piano, and following this the party]

\* Regarding which, see: <http://www.mn-hp.com/photo.jpg>

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*Transit*

Birds sing almost  
as soon as they're born:  
each with a song all its own.  
Oh, how like the trees;  
the tall brush growing  
wild on a hillock,  
up, up, up in joyous praise!

And can I myself do better  
than a soft sun  
and a breeze pliant and sweet  
sailing me, under the stars,  
across a beckoning sea?

For animals, the time is the morning;  
busy; singing; flitting; playing;  
They look as if they were  
made for paradise.  
And yet some come to be  
as poor as many people --  
living off scraps.

Meanwhile, a fool can waste millions,  
and destroy life and the landscape;  
simply because he is a man.

I would have thought  
the mountains' height  
of distant grey and white,  
and oceans of fond pines;  
suffused with winds  
and brimming waters  
would have been enough.  
But to one's utter  
surprise and dismay,  
we now are chained  
from going there.

Though founding parents  
left us a land  
where free men might in dignity stand,  
along comes a generation  
that makes a pact with Satan  
and free we are -- no more.

Mind control is easiest with the dumbest.  
And when visions of the spectacular city  
are placed before their eyes,  
They will abandon justice  
And hand over the innocent to wrath.

The wealthy, haunted apartment tower,  
who I wonder would live there?  
Built by a prosperous warlock,  
a solitary dwelling of ghosts,  
overlooking the bay,  
rising up:  
a mausoleum reaching to the sky.

And even I,  
when I'd grown older  
forgot the animals  
thinking myself more wise,  
but in truth darkened  
by time's wiles.  
For in self potentially lives  
the interminable pit of despair.

We were to build  
that house in the woods,  
but did not.  
The old songs we loved  
have flown off to their new abode,  
somewhere afar off.  
Life, one day exalted  
in the raiment of the sun,  
later lies in a darkened room,  
dieing, undone.

What was it that was left behind in time?  
The countless lives, the countless stories;  
tragedies, boredoms, and glories;  
times of mirth;  
times of despair;  
moments of truth;  
life weary of life and its care;  
multitudes come and gone.  
Where did it all go?  
What did it all mean?  
How much time was needed,  
after all,  
to pray for peace?

Lonely wilderness,  
where fate descends,  
the trees and branches toss wildly;  
filling us with fear.

Soul is what you *are*;  
your body but its vessel.  
Would that now I could  
at least live in the soul  
and feed off the bread of life;  
like he whose soul  
has gone deeper than yours.  
With cold hearts one can do nothing.



Life is but a day's journey to this world.  
For mortals, each day  
seen through the corridors of time  
is but a flitting shadow.  
You may have it,  
but if so  
you are bound to lose it.  
But lasting is the consolation  
that you tried to help;  
you paid your dues  
and for that reason  
perhaps now in good conscience  
you can at last find rest,  
and go to sleep forever.

For even vegetation sleeping grows.  
The seemingly quiet ivy and vine,  
for example,  
cling to the fence  
dance in the night wind  
and still yet feel  
the rain upon their face.

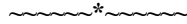
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In posting selected extracts from the Ante and Post Nicene Church Fathers, I have previously remarked that I don't always agree or share all the views they held or propounded. Yet, this said, I do else tend to concur with the vast majority of what they state. A good case in point of this is St. Augustine. At present I am going through his writing against Pelagius and Pelagius' followers, and while I do find problems with some of the arguments of the Pelagians, it doesn't seem to me that Augustine's rebuttal of them is always so very sound either; particularly, for instance, his absolute insistence that unbaptized infants are doomed to perdition. This is no small point; because I think it is arrogant dogmas like this that have in the course of history done great harm to the church and its credibility in the eyes of others. The Gospel itself states that with God all things are possible, and yet Augustine by his intellectual absolutism on such a point overlooks this caveat entirely. As well, he ignores his own statements in his Letter 143 where he concedes that it is possible that he might on a given theological point possibly be in error. Yet in his polemics against the Pelagians there is evinced no such modesty and humility. What then was driving him to such inflexible dogmatism? Did he perhaps *really* believe, as a matter of rhetoric, that unless people were got to believe that all must be baptized to be saved that this would prompt some to think baptism was unimportant and or unnecessary? If so, he would persuade people to do good by distorting the truth; and he distorted the truth by assuming omniscience on his own part and implacable intractability on God's. This, of course, is great foolishness and presumption; all the more disturbing and dangerous because Augustine is so very wise in many other matters.

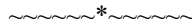
As well, should be borne in mind in such controversies what benefit the devil does or might reap from certain conclusions. If God is always necessary to lead men to choose grace; then the corollary to this appears or could appear to be that if God does not confer such grace he in logical consequence commands evil -- for who else has such power to compel human wills if human will is impotent in such matters to start with?

To say we disagree with Augustine, or for that matter Pelagius', conclusions does not imply that we think he was a deliberately false or bad man -- only mistaken. Yet the lesson to be had here is that what the church teaches must be consistent with honesty, rational and scriptural consistency, and moral responsibility (including modesty and humility.) And when the church or those representing the church exceed these bounds they are at variance and in conflict with the truth and should not be taken very

seriously. For when dogmas are at blatant variance with the truth, or are promoted with political designs in mind (as seems to be much the case with Augustine versus the Pelagians), and despite all good intention, they do pernicious injury to the church's rational trustworthiness; so that for the sake of truth and *defending the church* we should show no indications fear or timidity in rejecting them. This conclusion might not on the face of it seem so very startling, but religious dogmas for many people can be quite forbidding and intimidating things; people therefore must, it seems to me, be brought up to learn that truth is always superior to dogma -- even if truth requires us to suspend and defer judgment, or, as need be, frankly confess our ignorance.



One of the key tasks in life must be to extricate oneself from serial killers and genocidal mass murderers. And yet how many fail even in this!



Excerpts from Augustine's epistles continued. ~

[ch. 2] 9. Let us now observe in the second place, what follows in your letter. You have added that they said that the Christian doctrine and preaching were in no way consistent with the duties and rights of [Roman] citizens, because among its precepts we find: "Recompense to no man evil for evil," [Romans 12:17] and, "Whosoever shall smite you on one cheek, turn to him the other also; and if any man take away your coat, let him have your cloak also; and whosoever will compel you to go a mile with him, go with him two," [Matthew 5:39-41] — all which are affirmed to be contrary to the duties and rights of citizens; for who would submit to have anything taken from him by an enemy, or forbear from retaliating the evils of war upon an invader who ravaged a Roman province? To these and similar statements of persons speaking slightly, or perhaps I should rather say speaking as inquirers regarding the truth, I might have given a more elaborate answer, were it not that the persons with whom the discussion is carried on are men of liberal education. In addressing such, why should we prolong the debate, and not rather begin by inquiring for ourselves how it was possible that the Republic of Rome was governed and aggrandized from insignificance and poverty to greatness and opulence by men who, when they had suffered wrong, would rather pardon than punish the offender; or how Cicero, addressing Cæsar, the greatest statesman of his time, said, in praising his character, that he was wont to forget nothing but the wrongs which were done to him? For in this Cicero spoke either praise or flattery: if he spoke praise, it was because he knew Cæsar to be such as he affirmed; if he spoke flattery, he showed that the chief magistrate of a commonwealth ought to do such things as he falsely commended in Cæsar. But what is "not rendering evil for evil," but refraining from the passion of revenge— in other words, choosing, when one has suffered wrong, to pardon rather than to punish the offender, and to forget nothing but the wrongs done to us?

10. When these things are read in their own authors, they are received with loud applause; they are regarded as the record and recommendation of virtues in the practice of which the Republic deserved to hold sway over so many nations, because its citizens preferred to pardon rather than punish those who wronged them. But when the precept, "Render to no man evil for evil," is read as given by divine authority, and when, from the pulpits in our churches, this wholesome counsel is published in the midst of our congregations, or, as we might say, in places of instruction open to all, of both sexes and of all ages and ranks, our religion is accused as an enemy to the Republic! Yet, were our religion listened to as it deserves, it would establish, consecrate, strengthen, and enlarge the commonwealth in a way beyond all that Romulus, Numa, Brutus, and all the other men of renown in Roman history achieved. For what is a republic but a commonwealth? Therefore its interests are common to all; they are the interests of the State. Now what is a State but a multitude of men bound together by some bond of concord? In one of their own authors we read: "What was a scattered and unsettled multitude had by concord become in a short time a State." But what exhortations to concord have they ever appointed to be read in their temples? So far from this, they were unhappily compelled to devise how they might worship without giving offense to any of their gods, who were all at such variance among themselves, that, had their worshippers imitated their

quarrelling, the State must have fallen to pieces for want of the bond of concord, as it soon afterwards began to do through civil wars, when the morals of the people were changed and corrupted.

14. These precepts concerning patience ought to be always retained in the habitual discipline of the heart, and the benevolence which prevents the recompensing of evil for evil must be always fully cherished in the disposition. At the same time, many things must be done in correcting with a certain benevolent severity, even against their own wishes, men whose welfare rather than their wishes it is our duty to consult and the Christian Scriptures have most unambiguously commended this virtue in a magistrate. For in the correction of a son, even with some sternness, there is assuredly no diminution of a father's love; yet, in the correction, that is done which is received with reluctance and pain by one whom it seems necessary to heal by pain. And on this principle, if the commonwealth observe the precepts of the Christian religion, even its wars themselves will not be carried on without the benevolent design that, after the resisting nations have been conquered, provision may be more easily made for enjoying in peace the mutual bond of piety and justice. For the person from whom is taken away the freedom which he abuses in doing wrong is vanquished with benefit to himself; since nothing is more truly a misfortune than that good fortune of offenders, by which pernicious impunity is maintained, and the evil disposition, like an enemy within the man, is strengthened. But the perverse and froward hearts of men think human affairs are prosperous when men are concerned about magnificent mansions, and indifferent to the ruin of souls; when mighty theatres are built up, and the foundations of virtue are undermined; when the madness of extravagance is highly esteemed, and works of mercy are scorned; when, out of the wealth and affluence of rich men, luxurious provision is made for actors, and the poor are grudged the necessities of life; when that God who, by the public declarations of His doctrine, protests against public vice, is blasphemed by impious communities, which demand gods of such character that even those theatrical representations which bring disgrace to both body and soul are fitly performed in honour of them. If God permit these things to prevail, He is in that permission showing more grievous displeasure: if He leave these crimes unpunished, such impunity is a more terrible judgment. When, on the other hand, He overthrows the props of vice, and reduces to poverty those lusts which were nursed by plenty, He afflicts in mercy. And in mercy, also, if such a thing were possible, even wars might be waged by the good, in order that, by bringing under the yoke the unbridled lusts of men, those vices might be abolished which ought, under a just government, to be either extirpated or suppressed.

15. For if the Christian religion condemned wars of every kind, the command given in the gospel to soldiers asking counsel as to salvation would rather be to cast away their arms, and withdraw themselves wholly from military service; whereas the word spoken to such was, "Do violence to no man, neither accuse any falsely, and be content with your wages," [Luke 3:14] — the command to be content with their wages manifestly implying no prohibition to continue in the service. Wherefore, let those who say that the doctrine of Christ is incompatible with the State's well-being, give us an army composed of soldiers such as the doctrine of Christ requires them to be; let them give us such subjects, such husbands and wives, such parents and children, such masters and servants, such kings, such judges— in fine, even such taxpayers and tax-gatherers, as the Christian religion has taught that men should be, and then let them dare to say that it is adverse to the State's well-being; yea, rather, let them no longer hesitate to confess that this doctrine, if it were obeyed, would be the salvation of the commonwealth.

~ [Letter 138](#)



"[Aramis] 'My first impressions were favorable to the minister; I said to myself that a minister is never loved, but that with the genius this one was said to have he would eventually triumph over his enemies and would make himself feared, which in my opinion is much more to be desired than to be loved----'  
"D'Artagnan made a sign with his head which indicated that he entirely approved that doubtful maxim."  
~ Alexandre Dumas, *Twenty Years After*, ch. 9.

And we recall a similar sentiment expressed in the film "A Bronx Tale." If to be feared is preferable to being loved, to what end or purpose would one wish to be feared? To create and rule over a world ruled by fear? But if fear rules over love, love by definition must be its servant or slave. Yet what kind of love is that which must, when all is said and done, cower and tremble before fear? And surely a king of dread can't be

much of a lover. Think for example historically of the masters of terror. Do you ever think of them also as great lovers? And yet what value is left in all this material universe if love is absent or becomes merely a means to serve the one who rules by fear? I'm stumped.

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See: <http://www.youtube.com/watch?v=C4VCUbL7jsc>

See: <http://www.youtube.com/watch?v=sm6c292pu-Y>

["The Jackson 5 - Rockin' Robin 1972 RARE" -- live tv appearance] and ["The Love You Save" -- Jackson 5 tv appearance with *very* young Michael]

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There's a quite good video of this from a live B&W TV appearance from back in the 80's on YT, but unfortunately the audio is atrocious. (Hopefully, someone can or will fix that?)

See: <http://www.youtube.com/watch?v=GLCNIZTzg9w>

["Psychedelic Furs, sister europe" -- standard music video]

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For scripture or poetry to have real meaning it must be transmuted, filtered, and reflected by and through your heart, conscience, and inner spirit first. Otherwise they have little more substance, impact, and meaning than a memo written by a supervisor at work or school. For this reason, *true* scripture and *true* poetry (can) affect you because, as a matter of proof, they are you.

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As we've said, we don't blame all spirit people for what's wrong, only the damnable ones. How then does one tell that spirit people of the damnable sort are involved or present? Well, we could come up with a more complete list, but here are *some* dead give aways.

- \* Serial killing.
- \* The use of brain torture radios.
- \* A billion dollars to make movies and cartoons.
- \* Financial domination of tv and the internet.
- \* People justifying themselves on the basis of religion but not right reason.
- \* Poor treatment of children and or animals (as in e.g., "You've had enough to eat. I fed you a couple days ago, didn't I?")

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Can one have love that is sincere much or for very long without honest truth? Yet you can see how actually rare a thing sincere love is given how destitute the world is of honest truth. But then that is why it is "the world."

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See: [http://www.youtube.com/watch?v=gsTh\\_kCa7Rs](http://www.youtube.com/watch?v=gsTh_kCa7Rs)

["Frank Sinatra-Something" -- tv appearance with Nelson Riddle arrangement of "Something"]

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See: <http://www.youtube.com/watch?v=cFW91nUFB-M>

["Hummingbird - George Winston"]

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In a word, if the masses of people can be persuaded to abandon right reason and intellectual intelligence, then criminal spirit people will rule the world. And, needless to add, this is exactly what we see going on.

Now some historically will have found fault with religion and argued that it is to blame for people's rejection of the intellect. But right religion reflects emotional intelligence and wisdom; something which is to a large and significant degree outside the province of (mere) intellectual intelligence. So that rejection of religion, far from enhancing people's appreciation of reason, on the contrary only renders them more stupid. What is needed then is to separate the importance of spirit people, the great corrupters of religion, from religion proper; so that the authority of reason can be maintained without sacrificing traditional moral and spiritual authority.

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"We'll be back with you shortly..."

See: <http://www.youtube.com/watch?v=elPhbYEV4oc>

["Ray Conniff "In The Cool Cool Cool Of The Evening" (1963)"]

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I'll admit that Abba never interested me musically. They are very good performers with angelic voices, but the songs themselves are usually too 70's light fluff to have made much, if any, impression. And yet they are another one of those bands that people love so much (some of whom I've know personally) that I feel guilty just ignoring them. I therefore went searching on YouTube for a song of theirs that *for me* would do the trick, and this is one such.

See: <https://www.youtube.com/watch?v=ONJ35Gy50nE>

["Abba My Love My Life ( Widescreen )"]

Excerpts from Augustine's epistles continued.

You speak the truth when you say that the soul, having its abode in a corruptible body, is restrained by this measure of contact with the earth, and is somehow so bent and crushed by this burden that its desires and thoughts go more easily downwards to many things than upwards to one. For Holy Scripture says the same: "The corruptible body presses down the soul, and the earthly tabernacle weighs down the mind that muses upon many things." [Wisdom 9:15] But our Saviour, who by His healing word raised up the woman in the gospel that had been eighteen years bowed down [Luke 13:11-13] (whose case was, perchance, a figure of spiritual infirmity), came for this purpose, that Christians might not hear in vain the call, "Lift up your hearts," and might truly reply, "We lift them up to the Lord." Looking to this, you do well to regard the evils of this world as easy to bear because of the hope of the world to come. For thus, by being rightly used, these evils become a blessing, because, while they do not increase our desires for this world, they exercise our patience; as to which the apostle says, "We know that all things work together for good to them that love God:" [Romans 8:28] all things, he says— not only, therefore, those which are desired because pleasant, but also those which are shunned because painful; since we receive the former without being carried away by them, and bear the latter without being crushed by them, and in all give thanks, according to the divine command, to Him of whom we say, "I will bless the Lord at all times; His praise shall continually be in my mouth," and, "It is good for me that You have humbled me, that I might learn Your statutes." The truth is, most noble lady, that if the calm of this treacherous prosperity were always smiling upon us, the soul of man would never make for the haven of true and certain safety...

~ [Letter 131](#)

[ch. 3] 12...Moreover, by the fact of His incarnation, He taught this above all other things for our benefit—that whereas men longing after the Divine Being supposed, from pride rather than piety, that they must approach Him not directly, but through heavenly powers which they regarded as gods, and through various forbidden rites which were holy but profane—in which worship devils succeed, through the bond which pride forms between mankind and them in taking the place of holy angels—now men might understand that the God whom they were regarding as far removed, and whom they approached not directly but through mediating powers, is actually so very near to the pious longings of men after Him, that He has condescended to take a human soul and body into such union with Himself that this complete man is joined to Him in the same way as the body is joined to the soul in man, excepting that whereas both body and soul have a common progressive development, He does not participate in this growth, because it implies mutability, a property which God cannot assume. Again, in this Christ the help necessary to salvation was brought to men, for without the grace of that faith which is from Him, no one can either subdue vicious desires, or be cleansed by pardon from the guilt of any power of sinful desire which he may not have wholly vanquished. As to the effects produced by His instruction, is there now even an imbecile, however weak, or a silly woman, however low, that does not believe in the immortality of the soul and the reality of a life after death? Yet these are truths which, when Pherecydes the Assyrian for the first time maintained them in discussion among the Greeks of old, moved Pythagoras of Samos so deeply by their novelty, as to make him turn from the exercises of the athlete to the studies of the philosopher. But now what Virgil said we all behold: "The balsam of Assyria grows everywhere." And as to the help given through the grace of Christ, in Him truly are the words of the same poet fulfilled: "With You as our leader, the obliteration of all the traces of our sin which remain shall deliver the earth from perpetual alarm."

[ch. 4] 16...Few in number at first, they become scattered like seed throughout the world; they convert nations with wondrous facility; they grow in number in the midst of enemies; they become increased by persecutions; and, under the severity of hardships, instead of being straitened, they extend their influence to the utmost boundaries of the earth. From being very ignorant, despised, and few, they become enlightened, distinguished, and numerous, men of illustrious talents and of polished eloquence; they also bring under the yoke of Christ, and attract to the work of preaching the way of holiness and salvation, the marvellous attainments of men remarkable for genius, eloquence, and erudition. Amid alternations of adversity and prosperity, they watchfully practise patience and self-control; and when the world's day is drawing near its close, and the approaching consummation is heralded by the calamities which exhaust its energies, they, seeing in this the fulfilment of prophecy, only expect with increased confidence the everlasting blessedness

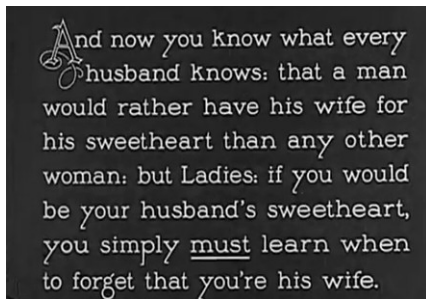
of the heavenly city. Moreover, amidst all these changes, the unbelief of the heathen nations continues to rage against the Church of Christ; she gains the victory by patient endurance, and by the maintenance of unshaken faith in the face of the cruelties of her adversaries...

[ch. 5] 17. What discourses or writings of philosophers, what laws of any commonwealth in any land or age, are worthy for a moment to be compared with the two commandments on which Christ says that all the law and the prophets hang: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and you shall love your neighbour as yourself"? [Matthew 22:37-39] All philosophy is here—physics, ethics, logic: the first, because in God the Creator are all the causes of all existences in nature; the second, because a good and honest life is not produced in any other way than by loving, in the manner in which they should be loved, the proper objects of our love, namely, God and our neighbour; and the third, because God alone is the Truth and the Light of the rational soul. Here also is security for the welfare and renown of a commonwealth; for no state is perfectly established and preserved otherwise than on the foundation and by the bond of faith and of firm concord, when the highest and truest common good, namely, God, is loved by all, and men love each other in Him without dissimulation, because they love one another for His sake from whom they cannot disguise the real character of their love.  
~ [Letter 137](#)

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Experience show that religion can only be a support of morals when, the vast majority of the time and fundamentally, it is honest. And when it isn't honest, it supports immorality. So when you are or happen to be dismayed, you don't really mean Catholic, Protestant, Jew, Muslim, etc. What you mean is *rogue* Catholic, rogue Protestant, rogue Jew, rogue Muslim, etc.

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And now you know what every husband knows: that a man would rather have his wife for his sweetheart than any other woman: but Ladies: if you would be your husband's sweetheart, you simply must learn when to forget that you're his wife.

Closing title card to DeMille's "Why Change Your Wife?" (1920)

Largely grotesque and tasteless even by later standards, here are DeMille morals circa 1920.

<http://www.youtube.com/watch?v=jz2QHynswYA>

["Why Change Your Wife? part 1 - Gloria Swanson - Bebe Daniels"]

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Leaving comedy films aside, a good film maker (good in the sense of better than just run of the mill) ought to be something of a good poet. And a poet to be good must be of and have a strong affinity for the truth. In looking over material related to Gloria Swanson, Cecil B. DeMille and Billy Wilder came up; neither of whom strike me as film makers of much or actual substance; at least when it comes to something lasting and meaningful to impart; except as laudable mechanics. Wilder seems like a ham, but who though a proficient and artful photographic technician didn't really know how to be funny and even less had anything

of special significance to say. "Sunset Boulevard" is, aside from lighting and shot composition, interesting *solely* for Swanson's performance; which in many parts is actually quite funny. The rest of it is a hokey story that is, unlike "Whatever Happened to Baby Jane" (with which it should be compared), completely unbelievable; not least of which in that Norma Desmond as played by Swanson is actually far more romantically attractive than her younger female counterpart/love interest in the film. DeMille, I will have to admit, is much more of an enigma and harder to fathom than Wilder. I can't help but wonder if the secret to him wasn't that he was an arrant hypocrite; yet I would forbear asserting or assuming so much unless I came to learn more deeply about him. This admitted, he seems like a moralistic P.T. Barnum. But does such a character make any sense except as a hypocrite? Again, it is hard for me at the moment to say. People sometimes err when they mean well, but they do nonetheless and despite their erring mean well.

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*"He trusted in the Lord, let the Lord save him."*

It is of course unnecessary to remark that it is not Disney that is to blame for this state of things, and it goes without saying that Walt Disney himself were he alive today would be appalled. The Disney corporation, like Microsoft and other major business, has fallen into the hands of the same racketeers that effectually dominate and control most of the mass media; including films, television, the computer industry, and, as you can see, the post office. And what is called Disney-Pixar is the same nefarious conglomerate as Dreamworks, Star Wars, Harry Potter; all of who receive their highest mandates and instructions from, as I for a moment cannot doubt, criminal spirit people.

But then who can vie with or will contend against criminal spirit people?

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See: <http://www.youtube.com/watch?v=qWEnHyUnGos&list=PLF1E12CB9A3C4F564>

["MAIL A SMILE Stamps (Disney/Pixar)"]

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Now here, by stark contrast, is somebody people actually do (and still do) love. (While for "Tales of Frankenstein," see [here](#).)

See: [http://www.youtube.com/watch?v=P\\_OQnFcbt9c](http://www.youtube.com/watch?v=P_OQnFcbt9c)

["Gloria Swanson in Paris (1981)"]

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With the love and devotion of millions upon millions of shallow, fickle, and insincere people, what now more could you want?

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Now, there you go you see, something I myself would never have thought of -- a designer airline.

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Excerpts from Augustine's epistles continued.

[ch. 2] 3. It becomes you, therefore, out of love to this true life, to account yourself "desolate" in this world, however great the prosperity of your lot may be. For as that is the true life, in comparison with which the present life, which is much loved, is not worthy to be called life, however happy and prolonged it be, so is it also the true consolation promised by the Lord in the words of Isaiah, "I will give him the true consolation, peace upon peace," without which consolation men find themselves, in the midst of every mere earthly solace, rather desolate than comforted. For as for riches and high rank, and all other things in which men who are strangers to true felicity imagine that happiness exists, what comfort do they bring, seeing that it is better to be independent of such things than to enjoy abundance of them, because, when possessed, they occasion, through our fear of losing them, more vexation than was caused by the strength of desire with which their possession was coveted? Men are not made good by possessing these so-called good things, but, if men have become good otherwise, they make these things to be really good by using them well. Therefore true comfort is to be found not in them, but rather in those things in which true life is found. For a man can be made blessed only by the same power by which he is made good.

4...Whatever, therefore, be our circumstances in this world, there is nothing truly enjoyable without a friend. But how rarely is one found in this life about whose spirit and behaviour as a true friend there may be perfect confidence! For no one is known to another so intimately as he is known to himself, and yet no one is so well known even to himself that he can be sure as to his own conduct on the morrow; wherefore, although many are known by their fruits, and some gladden their neighbours by their good lives, while others grieve their neighbours by their evil lives, yet the minds of men are so unknown and so unstable, that there is the highest wisdom in the exhortation of the apostle: "Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." [1 Corinthians 4:5]

[ch. 7] Is this all? Are these the benefits in which exclusively the happy life is found? Or does truth teach us that something else is to be preferred to them all? We know that both the competency of things necessary, and the well-being of ourselves and of our friends, so long as these concern this present world alone, are to be cast aside as dross in comparison with the obtaining of eternal life; for although the body may be in health, the mind cannot be regarded as sound which does not prefer eternal to temporal things; yea, the life which we live in time is wasted, if it be not spent in obtaining that by which we may be worthy of eternal life. Therefore all things which are the objects of useful and becoming desire are unquestionably to be viewed with reference to that one life which is lived with God, and is derived from Him. In so doing, we love ourselves if we love God; and we truly love our neighbours as ourselves, according to the second great commandment, if, so far as is in our power, we persuade them to a similar love of God. We love God, therefore, for what He is in Himself, and ourselves and our neighbours for His sake. Even when living thus, let us not think that we are securely established in that happy life, as if there was nothing more for which we should still pray. For how could we be said to live a happy life now, while that which alone is the object of a well-directed life is still wanting to us?

[ch. 14] 26. Accordingly, we know not what to pray for as we ought in regard to tribulations, which may do us good or harm; and yet, because they are hard and painful, and against the natural feelings of our weak nature, we pray, with a desire which is common to mankind, that they may be removed from us. But we ought to exercise such submission to the will of the Lord our God, that if He does not remove those vexations, we do not suppose ourselves to be neglected by Him, but rather, in patient endurance of evil,

hope to be made partakers of greater good, for so His strength is perfected in our weakness. God has sometimes in anger granted the request of impatient petitioners, as in mercy He denied it to the apostle. For we read what the Israelites asked, and in what manner they asked and obtained their request; but while their desire was granted, their impatience was severely corrected. Again, He gave them, in answer to their request, a king according to their heart, as it is written, not according to His own heart. He granted also what the devil asked, namely, that His servant, who was to be proved, might be tempted. He granted also the request of unclean spirits, when they besought Him that their legion might be sent into the great herd of swine. [Luke 8:32] These things are written to prevent any one from thinking too highly of himself if he has received an answer when he was urgently asking anything which it would be more advantageous for him not to receive, or to prevent him from being cast down and despairing of the divine compassion towards himself if he be not heard, when, perchance, he is asking something by the obtaining of which he might be more grievously afflicted, or might be by the corrupting influences of prosperity wholly destroyed. In regard to such things, therefore, we know not what to pray for as we ought. Accordingly, if anything is ordered in a way contrary to our prayer, we ought, patiently bearing the disappointment, and in everything giving thanks to God, to entertain no doubt whatever that it was right that the will of God and not our will should be done. For of this the Mediator has given us an example, inasmuch as, after He had said, "Father, if it be possible, let this cup pass from me," transforming the human will which was in Him through His incarnation, He immediately added, "Nevertheless, O Father, not as I will but as You will." [Matthew 26:39] Wherefore, not without reason are many made righteous by the obedience of One. [Romans 5:19]

~ [Letter 130](#)

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Back in that momentous year of 1992, it so happened on a bright sunny day that when I was at UCLA doing research for my Mabel Normand Source Book, at about noon time I came across a rock band playing open air on the campus grounds. As I listened I thought they sounded quite good, and came to learn that their name was "No Doubt." When it comes to post 1990 new music, I'm inclined to be skeptical and very rarely have encountered much that strikes me of any interest whatsoever. But "No Doubt" is different from the rest, and as it turns out has some altogether decent songs -- which again is a marvel for their age group. Now let me say I am no fan of Gwen Stefani's wild gyrations, and at times her musical phrasing verges on insipid baby talk (as in "Doesn't snookie ookums want to make his woodle, itsy-bitsy happy?") Yet it is a strong and a good voice otherwise.

See: <http://www.youtube.com/watch?v=A95vUwTWNLA>

See: <http://www.youtube.com/watch?NR=1&v=l2y2koFVJoI>

["bathwater" -- live concert footage; "TMF9"; Stefani in pink hair] and

["No Doubt - Don't Speak original version" -- tv appearance "Storytellers" VH1]

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See: <http://www.youtube.com/watch?v=rbqtnNorgQA>

["Freddie King - Hideaway" -- from The Beat tv show 1966.]

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Often times, it's not the thing itself that is bad (for example, advertising), but only the devil in it which makes it so.

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Mark 10:18: "Why do you call me good? No one is good but God alone."

It's worth remarking that the church does not believe that Jesus is God. Or that Jesus and the Father are God. Instead, what it believes is that Jesus, and the Father, together with the Holy Spirit are God. Each, by itself then, isn't God. What this means and implies, for practical purposes, is that say you have what *seems* to be Jesus with the Father. If the Holy Spirit is not present, then it isn't either Jesus or the Father that you have (and other dual combinations similarly.)

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Then something came up to remind me of "The Exorcist" (1973). One interesting thing about that film I remember is how it very much shocked and frightened people when it came out. I was effectively a child at the time and myself had no desire to see it -- yet not being necessarily for or against others doing so either. Years later, I still hadn't seen it, as I imagine others didn't for the same reason; because once I'd heard the basic synopsis it didn't seem necessary. Watching some of it in the way of clips this passed weekend only confirmed this surmise. I don't mean to say therefore that the "Exorcist" isn't a good film, but when it comes to the graphic and explicit, you know, I'd just as soon *not*.

But more to our point, how does "The Exorcist" stack up and compare to real life? While I like dramatically how the story is resolved in the priest's sacrificing himself at the end, it is worth noting that you cannot medically prescribe for a fictional situation. So that what in the movie seemed insurmountable, in real life circumstances given the presence of more rational, intelligent and inspired people might be less so. For one thing, a given devil is a person like anyone else -- who was born and has their personal history. Consequently, consider what difference there is to seeing them in this light rather than as some religious, mythical, or cosmological abstraction. At the same time, they themselves are sick people, medically speaking, and this is another significant aspect to taken into consideration when it comes to sizing them up. Also, spirit people, like regular people, and as individuals are different. The magician, as rotten a devil as there ever was (or as I heard of or knew), for example, forbids swearing like they have in "The Exorcist," because he himself, and in his own time, has had to hear so much of it.

Things like the shaking of furniture, lights being turned off inexplicably, being held down physically by "demons," and having living apparitions enter your bedroom I have experienced and seen myself, and again if viewed a certain way can be ridiculed. However, this is not so easy to do if you are half asleep in bed; in which case you are more easily frightened. So that in all, more common sense and perhaps a little bit of humor will more likely go a much longer way than invoking "The Father, Son, and Holy Ghost" in sacred ritual. This is not to dismiss or make light of ritual, but each thing in its proper place, and just because you respect such things doesn't mean a spirit person has to. And to realize this is simply to apply common sense.

["Exorcist" clips](#) - Viewer Discretion Advised

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*More victims you may find of interest...* Is it entirely my imagination, or was there or was there not a film titled "Spooky Movie;" that came out about the same time as Robert De Niro's Rocky and Bullwinkle picture? I was almost absolutely sure there was such; having had to spend a good deal of time hearing from the magician and over these brain torture radios that the young people who participated as actors in it were granted the golden opportunity of having their own real-life run in with spirit people -- as a sort of practical joke you understand. Well, try as I might I now can't seem to find hide or hair of the film. Yes, there is something that was released (supposedly) in 2000 called "Scary Movie," but I am almost inclined to suspect this was concocted later merely to distract from and cover up the otherwise vanished tracks of the former.

Who knows?

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Yet another one of those great tracks from another one of those great (for the most part) Moody Blues albums; this time a rare live version of the same (from 1986.)

See: <http://www.youtube.com/watch?v=Xfcce1rxtVk>

["Moody Blues - 03 Rock N' Roll Over You - 1986"]

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To say one can arrive at truth by means of science presupposes the scientist deferred to, and who decides a question, is honest. If they are not honest then presumably their conclusions, by definition, risk not being true. At the same time, we know there are no end of people who will use science not to arrive at truth, but merely to use it to push subjective ideology. It so happened this evening I came across this AP article, May 26, 2012, by Frank Eltman entitled "[Scientist: Evolution debate will soon be history](#)"; which clearly is one example where it is implied that a) the evolution debate still goes on among serious thinkers, and b) evolution necessarily disproves religion. Here we have a clear instance of where science is used merely to serve an ideological slant; because even granting evolution is true, this in no way disproves religion. Meanwhile, there is much about evolution that is not known or understood; so that there are those willing to arrive at grandiose conclusions on the basis of it who in actual fact have no proper right to do so. And those who would have you believe evolution disproves religion do not care about real and objective science at all, but rather are concerned *entirely* with promoting moral, economic, and political agendas.

Now here I have for almost a decade challenged scientists and others to investigate my claims regarding knowing and establishing the existence of spirit people empirically, and unless someone else is preventing them from looking into my claims, they otherwise are acting as ostriches burying their heads in the sand. They can and will not face me. Yet they like to think they are doing science, but are not *really*. What hypocrisy is it then to hear some of them trying to shock us with the tired old *surprise* of evolution, and yet which is at least as ancient as Democritus.

Come here to Seattle, Mr. Leakey (I would say), and find out what a real surprise is.

Of course, religion, as well like science, has its share of frauds, incompetents, or people who mean well but are little capable of thought. But religion is no more to blame for such persons than science is to blame for charlatans and ignoramuses in its ranks. Both religion and science are and have been used to serve dishonest and corrupt ends, and religious irrationalism (including dishonesty), "Satanic" irrationalism, and scientific irrationalism are all the same thing; namely a means of fettering judgment and enslaving the mind in order to serve unprincipled materialists and economic imperialists.

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Excerpts from Augustine's epistles continued.

[ch. 3] 17. It was not in the power of the Platonists, however, to be so efficient in supporting the side of reason enlightened by truth, as the others were in supporting their own errors. For from them all there was then withheld that example of divine humility, which, in the fullness of time, was furnished by our Lord Jesus Christ—that one example before which, even in the mind of the most headstrong and arrogant, all pride bends, breaks, and dies. And therefore the Platonists, not being able by their authority to lead the mass of mankind, blinded by love of earthly things, into faith in things invisible—although they saw them moved, especially by the arguments of the Epicureans, not only to drink freely the cup of the pleasures of

the body to which they were naturally inclined, but even to plead for these, affirming that they constitute man's highest good; although, moreover, they saw that those who were moved to abstinence from these pleasures by the praise of virtue found it easier to regard pleasure as having its true seat in the soul, whence the good actions, concerning which they were able, in some measure, to form an opinion, proceeded—at the same time, saw that if they attempted to introduce into the minds of men the notion of something divine and supremely immutable, which cannot be reached by any one of the bodily senses, but is apprehensible only by reason, which, nevertheless, surpasses in its nature the mind itself, and were to teach that this is God, set before the human soul to be enjoyed by it when purged from all stains of human desires, in whom alone every longing after happiness finds rest, and in whom alone we ought to find the consummation of all good—men would not understand them, and would much more readily award the palm to their antagonists, whether Epicureans or Stoics; the result of which would be a thing most disastrous to the human race, namely, that the doctrine, which is true and profitable, would become sullied by the contempt of the uneducated masses. So much in regard to Ethical questions.

18. As to Physics, if the Platonists taught that the originating cause of all natures is immaterial wisdom, and if, on the other hand, the rival sects of philosophers never got above material things, while the beginning of all things was attributed by some to atoms, by others to the four elements, in which fire was of special power in the construction of all things—who could fail to see to which opinion a favourable verdict would be given, when the great mass of unthinking men are enthralled by material things, and can in no wise comprehend that an immaterial power could form the universe?

19. The department of dialectic questions remains to be discussed; for, as you are aware, all questions in the pursuit of wisdom are classified under three heads—Ethics, Physics, and Dialectics. When, therefore, the Epicureans said that the senses are never deceived, and, though the Stoics admitted that they sometimes are mistaken, both placed in the senses the standard by which truth is to be comprehended, who would listen to the Platonists when both of these sects opposed them? Who would look upon them as entitled to be esteemed men at all, and much less wise men, if, without hesitation or qualification, they affirmed not only that there is something which cannot be discerned by touch, or smell, or taste, or hearing, or sight, and which cannot be conceived of by any image borrowed from the things with which the senses acquaint us, but that this alone truly exists, and is alone capable of being perceived, because it is alone unchangeable and eternal, but is perceived only by reason, the faculty whereby alone truth, in so far as it can be discovered by us, is found?

22. To Him, my Dioscorus, I desire you to submit yourself with unreserved piety, and I wish you to prepare for yourself no other way of seizing and holding the truth than that which has been prepared by Him who, as God, saw the weakness of our goings. In that way the first part is humility; the second, humility; the third, humility: and this I would continue to repeat as often as you might ask direction, not that there are no other instructions which may be given, but because, unless humility precede, accompany, and follow every good action which we perform, being at once the object which we keep before our eyes, the support to which we cling, and the monitor by which we are restrained, pride wrests wholly from our hand any good work on which we are congratulating ourselves. All other vices are to be apprehended when we are doing wrong; but pride is to be feared even when we do right actions, lest those things which are done in a praiseworthy manner be spoiled by the desire for praise itself...

~ [Letter 118](#)

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The first 2 minutes is pretty much the whole show here; the rest is basically background music; catchy, but background music. (By Lalo Schifrin of Mission Impossible fame.)

See: [http://www.youtube.com/watch?v=IV\\_qx389IW4](http://www.youtube.com/watch?v=IV_qx389IW4)

["Murderer's Row (Suite)" – the actual title of the film is "Murderers' Row"]

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Amateur video, but a fine performance by Nicolas Koeckert and the Limberg Symphony of the Rondo from Mozart's Violin Concerto No. 5 -- and at the right tempo too!

See: <http://www.youtube.com/watch?v=wA1ap-WeCIM>

["Mozart Violin-Concerto No. 5 in A Major - Rondo by Nicolas Koeckert"]

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Cast your vote now at 1-800-ABC-1234....

See: <http://www.youtube.com/watch?v=ACliJ1uczF8>

See: <http://www.youtube.com/watch?v=JK2hKzZss5Y>

["Dust in the wind - Paula Fernandes" and "Paul McCartney & WINGS - Live And Let Die" -- live, date 80's?]

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"*These* people say that unless they cooperate with -- what *they* call -- your 'hoodlum crime syndicate,' that they won't be permitted to receive mail, do business, or live their lives generally. What is your response to such charges, Mr. S--?"

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I just completed a single volume compendium of all my "Continental Army Series" articles, including the very latest updates and additions to the same. If perchance interested, you can download or view it in pdf (at 2.1 MBs) at either of these links:

<https://archive.org/details/TheContinentalArmySeriesRealityAndAspirationInTheAmerican>

~or~

<http://www.scribd.com/doc/94480242/THE-CONTINENTAL-ARMY-SERIES-Reality-and-Aspiration-in-the-Am-Revy-Era>

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From the 2007 documentary "Dogfights: The First Dogfighters." I posted this clip at my US 22nd Aero page, but thought I would add it here also for such who might find it of interest.

See: <http://www.youtube.com/watch?v=eC8p2DAbw4>

["Dogfights: The First Dogfighters Part 5"]

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As some of you already know, Jonathan Frid, Barnabas Collins from "Dark Shadows," died about a month ago. It was intimated to me the other day by one of these spirit people that makes it his occupation to continually pester me that Mr. Frid had been poisoned. Now whether or not this is what actually occurred and caused his death, I wouldn't know to say. But granting this to have been the case, what motive might there have been for doing such a thing? My own sense is that if he was murdered, it was done by a regular person henchman of spirit people, and less so spirit people themselves. What purpose would the crime serve? For one thing, these kinds of witchcraft people are always causing trouble of one kind or other; as if

to meet a quota. So that would be one reason. Another and conjoint possibility is that Frid was not cooperating and or not doing things a certain way (i.e., not sinning as badly) as our regular person murderer expected and assumed that he would. At the same time, Mr. Frid was old enough in years that it could come as that much less surprise to anyone that he should die -- and besides, at his age he might just as well have died anyway.

And this is one example of how such things do or might happen, and how such people think.

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That sadism of a doctrinal and relentless sort could have played such a featured and prominent role in several major religions one can only attribute to spirit people -- for no one else in the universe is *that* inhuman and depraved (or unless they are under the influence and supervision of such?) This shameless and incomprehensible viciousness no doubt is a reflection of how spirit people are supposed to be above and superior to material and worldly things.

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Excerpts from Augustine's epistles continued.

[ch. 3] 13...He who inquires how he may attain a blessed life is assuredly inquiring after nothing else than this: where is the highest good? In other words, wherein resides man's supreme good, not according to the perverted and hasty opinions of men, but according to the sure and immovable truth? Now its residence is not found by any one except in the body, or in the mind, or in God, or in two of these, or in the three combined. If, then, you have learned that neither the supreme good nor any part whatever of the supreme good is in the body, the remaining alternatives are, that it is in the mind, or in God, or in both combined. And if now you have also learned that what is true of the body in this respect is equally true of the mind, what now remains but God Himself as the One in whom resides man's supreme good?— not that there are no other goods, but that good is called the supreme good to which all others are related. For every one is blessed when he enjoys that for the sake of which he desires to have all other things, seeing that it is loved for its own sake, and not on account of something else. And the supreme good is said to be there because at this point nothing is found towards which the supreme good can go forth, or to which it is related. In it is the resting-place of desire; in it is assured fruition; in it the most tranquil satisfaction of a will morally perfect.

14. Give me a man who sees at once that the body is not the good of the mind, but that the mind is rather the good of the body: with such a man we would, of course, forbear from inquiring whether the highest good of which we speak, or any part of it, is in the body. For that the mind is better than the body is a truth which it would be utter folly to deny. Equally absurd would it be to deny that that which gives a happy life, or any part of a happy life, is better than that which receives the boon. The mind, therefore, does not receive from the body either the supreme good or any part of the supreme good. Men who do not see this have been blinded by that sweetness of carnal pleasures which they do not discern to be a consequence of imperfect health. Now, perfect health of body shall be the consummation of the immortality of the whole man. For God has endowed the soul with a nature so powerful, that from that consummate fullness of joy which is promised to the saints in the end of time, some portion overflows also upon the lower part of our nature, the body—not the blessedness which is proper to the part which enjoys and understands, but the plenitude of health, that is, the vigour of incorruption...

15. Give me a man who sees at once, moreover, that when the mind is happy, it is happy not by good which belongs to itself, else it would never be unhappy: and with such a man we would, of course, forbear from inquiring whether that highest and, so to speak, bliss-bestowing good, or any part of it, is in the mind. For when the mind is elated with joy in itself, as if in good which belongs to itself, it is proud. But when the mind perceives itself to be mutable—a fact which may be learned from this, even though nothing else proved it, that the mind from being foolish may be made wise—and apprehends that wisdom is unchangeable, it must at the same time apprehend that wisdom is superior to its own nature, and that it finds more abundant and abiding joy in the communications and light of wisdom than in itself. Thus desisting and subsiding from boasting and self-conceit, it strives to cling to God, and to be recruited and

reformed by Him who is unchangeable; whom it now understands to be the Author not only of every species of all things with which it comes in contact, either by the bodily senses or by intellectual faculties, but also of even the very capacity of taking form before any form has been taken, since the formless is defined to be that which can receive a form. Therefore it feels its own instability more, just in proportion as it clings less to God, whose being is perfect: it discerns also that the perfection of His being is consummate because He is immutable, and therefore neither gains nor loses, but that in itself every change by which it gains capacity for perfect clinging to God is advantageous, but every change by which it loses is pernicious, and further, that all loss tends towards destruction; and although it is not manifest whether any thing is ultimately destroyed, it is manifest to every one that the loss brings destruction so far that the object no longer is what it was...

~ [Letter 118](#)

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One of my favorite tracks off "Days of Future Passed" -- written, as the pictures slyly suggest, by Ray Thomas.

See: <http://www.youtube.com/watch?v=UcTADWbvnd4>

["The Moody Blues-Twilight Time"]

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For your easy listening pleasure...

See: <http://www.youtube.com/watch?v=gRiFk3fqYno>

See: <http://www.youtube.com/watch?v=vdyIfbaKxkk>

["Mantovani & Orchester - Limelight" and "Mantovani - Edelweiss.flv"]

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What it comes down to is this -- is everyone in the universe entitled to justice? If not, then who isn't? It only seems well advised then to try to do others justice.

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You get your priorities straight, have faith, do your work and perform (in some helpful and beneficial capacity or other) in this life, are tested, and get paid commensurate with such efforts in the next. And what is so strange or incomprehensible about this? And were this so, and as appears to be the case, would it not after all explain almost everything? And is it not far worse at the end of life to have of little or no substantial help to anyone than to have merely missed out on some pleasure or privilege? Life then can be perhaps be best likened to a job; which whether you like it or not, you'd better do and endeavor to do well at -- or else risk regretting your mistake.

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See: <http://www.youtube.com/watch?v=yR1IDBPZBok>

See: <http://www.youtube.com/watch?v=FkHYtLR77og>



["The doors and albert King (July 3rd)" and "Albert King - Memphis Live 1975.avi"]

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Zomboism, Magicianism, Ophianism, Pseudo-Christianity, call it what you like, but it all boils down to the same thing – Demonism.

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Greeting us in this morning's (May 13, 2012) headlines:



**Avengers' add \$103.2M in sprint to \$1 billion**

"The Avengers" is taking a page out of Superman's comic book — flying faster than a speeding bullet to the billion-dollar mark at the box office.

- Seeking a comeback, NBC bets heavily on comedy
- Bass player Donald 'Duck' Dunn dies in Tokyo at 70

Isn't this perhaps somewhat like saying the team was on its way to winning the pennant; only they didn't have to play against anyone very good? Meanwhile, the other day I came across this instructive passage in Emory Elliott's *Revolutionary Writers: Literature and Authority in the New Republic, 1725-1810* (1986). The *specific* context is dated (e.g., *creeping* fascism rather than *lording* monarchy threaten us today), yet the remarks, with slight modification respecting current conditions and circumstances, bear re-hearing.

"Nowhere was [Philip] Freneau more explicit about the effect of politics upon the literary situation than in his essay, 'Royal Dangers in the Stage.' There he argued that those who controlled the popular imagination would wield great political power, and theatrical entertainments approved by the wealthy and powerful for public consumption were merely tools for enforcing aristocratic values. The simplistic themes of such plays served only to distract people from their political, economic, and social conditions: 'It has ever been the policy of *ministers of state*, in all monarchical government, or *governments urging toward monarchy*, to create and countenance *alluring* investments, in order to prevent *the people* from thinking...Fancy and imagination among mankind are everything. Aristocracy and Royalty by taking hold of these leading faculties in human nature, have rendered the theater subservient to *their own purposes*. In a Republic like America...the theater...should be a school of virtue and public good. '" (p. 135)

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Everything you think of is always in some measure *other* than what you think it is; for insofar as we are not omniscient it can't be helped. This intellectual handicap can be mitigated doubtless to some degree, but never, as it were, completely so. An implied corollary to which premise might lead us to conclude that inasmuch as our thoughts and conceptions are finite, any given particular thing known is or could be potentially infinite -- and despite appearances. (Hence faith could be said to be necessary for the possibility of apodictically true and ineluctable knowledge.)

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Excerpts from Augustine's epistles continued.

\* To My Lord and Brother, Augustine, Rightly and Justly Worthy of Esteem and of All Possible Honour, Nectarius Sends Greeting in the Lord.

1. In reading the letter of your Excellency [i.e., Augustine], in which you have overthrown the worship of idols and the ritual of their temples, I seemed to myself to hear the voice of a philosopher...
2. I therefore listened with pleasure when you urged us to the worship and religion of the only supreme God; and when you counselled us to look to our heavenly fatherland, I received the exhortation with joy. For you were obviously speaking to me not of any city confined by encircling ramparts, nor of that

commonwealth on this earth which the writings of philosophers have mentioned and declared to have all mankind as its citizens, but of that City which is inhabited and possessed by the great God, and by the spirits which have earned this recompense from Him, to which, by diverse roads and pathways, all religions aspire,— the City which we are not able in language to describe, but which perhaps we might by thinking apprehend. But while this City ought therefore to be, above all others, desired and loved, I am nevertheless of opinion that we are bound not to prove unfaithful to our own native land—the land which first imparted to us the enjoyment of the light of day, in which we were nursed and educated, and (to pass to what is specially relevant in this case) the land by rendering services to which men obtain a home prepared for them in heaven after the death of the body; for, in the opinion of the most learned, promotion to that celestial City is granted to those men who have deserved well of the cities which gave them birth, and a higher experience of fellowship with God is the portion of those who are proved to have contributed by their counsels or by their labours to the welfare of their native land.

~ [Letter 103](#)

[ch. 2] 7. When any one uses measures involving the infliction of some pain, in order to prevent an inconsiderate person from incurring the most dreadful punishments by becoming accustomed to crimes which yield him no advantage, he is like one who pulls a boy's hair in order to prevent him from provoking serpents by clapping his hands at them; in both cases, while the acting of love is vexatious to its object, no member of the body is injured, whereas safety and life are endangered by that from which the person is deterred. We confer a benefit upon others, not in every case in which we do what is requested, but when we do that which is not hurtful to our petitioners. For in most cases we serve others best by not giving, and would injure them by giving, what they desire. Hence the proverb, "Do not put a sword in a child's hand." "Nay," says Cicero, "refuse it even to your only son. For the more we love any one, the more are we bound to avoid entrusting to him things which are the occasion of very dangerous faults." He was referring to riches, if I am not mistaken, when he made these observations. Wherefore it is for the most part an advantage to themselves when certain things are removed from persons in whose keeping it is hazardous to leave them, lest they abuse them. When surgeons see that a gangrene must be cut away or cauterized, they often, out of compassion, turn a deaf ear to many cries. If we had been indulgently forgiven by our parents and teachers in our tender years on every occasion on which, being found in a fault, we begged to be let off, which of us would not have grown up intolerable? Which of us would have learned any useful thing? Such punishments are administered by wise care, not by wanton cruelty. Do not, I beseech you, in this matter think only how to accomplish that which you are requested by your countrymen to do, but carefully consider the matter in all its bearings. If you overlook the past, which cannot now be undone, consider the future; wisely give heed, not to the desire, but to the real interests of the petitioners who have applied to you. We are convicted of unfaithfulness towards those whom we profess to love, if our only care is lest, by refusing to do what they ask of us, their love towards us be diminished. And what becomes of that virtue which even your own literature commends, in the ruler of his country who studies not so much the wishes as the welfare of his people?

[ch. 4] 13. In the meantime, however—and this, I think, may suffice in the present reply to your Excellency,— seeing that Christ has said, "I am the way," [John 14:6] it is in Him that mercy and truth are to be sought: if we seek these in any other way, we must go astray, following a path which aspires to the true goal, but does not lead men there. For example, if we resolved to follow the way indicated in the maxim which you mentioned, "All sins are alike," would it not lead us into hopeless exile from that fatherland of truth and blessedness? For could anything more absurd and senseless be said, than that the man who has laughed too rudely, and the man who has furiously set his city on fire, should be judged as having committed equal crimes? This opinion, which is not one of many diverse ways leading to the heavenly dwelling-place, but a perverse way leading inevitably to most fatal error, you have judged it necessary to quote from certain philosophers, not because you concurred in the sentiment, but because it might help your plea for your fellow citizens— that we might forgive those whose rage set our church in flames on the same terms as we would forgive those who may have assailed us with some insolent reproach.

~ [Letter 104](#)

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Buddy Guy in the days of wine and roses. Jack Bruce and Buddy Miles appear in the first video -- and catch the animated, and amusing, expressions of the latter as he drums. The video quality of the second video leaves much to be desired, but is quite historically interesting in that it shows Jimi Hendrix, who clearly was much influenced by him, watching Guy play (and as someone has suggested, possibly for the first time Hendrix ever saw him do so.)

See: [http://www.youtube.com/watch?v=8k54r\\_ANt8o](http://www.youtube.com/watch?v=8k54r_ANt8o)

See: <http://www.youtube.com/watch?v=JtcAwzBr0c8>

["Buddy Guy in 1969 with Jack Bruce and Buddy Miles" and "Jimi Hendrix Watch[es] Buddy Guy At Georgia Club"]

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Getting on 80 [years of age]...

See: [http://www.youtube.com/watch?feature=endscreen&v=g\\_yFnrWhi2k&NR=1](http://www.youtube.com/watch?feature=endscreen&v=g_yFnrWhi2k&NR=1)

["Buddy Guy - Jimi Hendrix & Cream Jam - Let The Door Knob Hit Ya - Live 2011"]

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If you can't or not willing to fight authoritarian and criminal spirit people, you are bound sooner or later to give into them. And a clear sign one's so doing so is a penchant for dishonesty, dissembling, and equivocation. Since people who are not the vast most of the time honest, if they are not actually murderers themselves, inevitably become the accomplices of those who are.

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If or when you are ever really lonely, down, and out, think of others enjoying themselves in love, luxury, and success -- and (i.e., as long as they aren't otherwise to be classified as serious criminals) be glad *for them*. For there are times when it is a wonder that anyone gets to be happy in this life (given the problems of crime and evil.)

Or differently, what about some innocent or some child, somewhere buried in a forgotten corner of time, with all its optimism and hope unexpectedly snatched from it, breathing their last breaths. What were they to think (i.e., being so situated?) Why not think on them too?

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Oh, the advantages of privatizing the Post Office! You must love this. Some of monopolistic, neo-Hollywood's latest junky movies are now on par and have achieved equal status with the bald eagle, the U.S. Flag, and the Liberty Bell. Although credited to Disney-Pixar, we all know these obnoxious, pseudo-humorous, malady inducing movies emanate from and are tied in with the same crime syndicate that runs Dreamworks and Star Wars. To which then we rejoin -- *Steven Spielberg Go Home!*

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Jr. Walker and the All Stars, and who were of course the ones who first introduced this song to the air waves, perform it here live. Check out the dancing on the floor -- far out and groovy or what? Is there anybody these days who dances so well? If so, we'd love to know about them.

See: [http://www.youtube.com/watch?v=YnhI\\_ECOAK4](http://www.youtube.com/watch?v=YnhI_ECOAK4)

["Jr Walker & Allstars - Shotgun" -- live tv performance on "Hullabaloo"]

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To the world, a given individual is really nothing or else not all that much. After they've given you your award or visited your monument, they as much or more are concerned about what they will eat or what their plans are for tomorrow. For as much as they love or like you, they still have their own life to live. There are those who deny the existence of Hell. Yet Hell as much as anything is a place where no one can really be trusted. And without family, isn't that what after all the world is? By contrast, to true friends and family, a person may be greater than or as great as the world itself. But only if those friends and family are fundamentally trustworthy, loyal, devoted, and hopefully courageous as well. And yet from whom or whence springs and is the fount of such fealty and goodness? It can only be God; otherwise it would come only from the world which, when as we have said, really cares little about anyone for very much or for very long; except when and insofar it affects its own interest.

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If we posit spirit people as literal personages and entities, the ancient roles and functions of a priest become more readily apparent. For since the vast majority of people do and would not want to be dealing with spirit people, it then became the social and professional function of a priest to do so. That some priests rather than benefactors became enemies of society by leaguings themselves with criminal spirit people, either intentionally or by their being deceived by the latter, would be no different than say a police chief being corrupted or hoodwinked to abet organized crime -- hence historically the often bad reputation of priests. The Jewish idea of a Holy of Holies to filter out bad spirit people makes sense because it holds a spirit person to the most difficult, yet sadly not always insurmountable, standard of God Almighty (or an emissary of); such that if a false spirit person attempted to feign ultimate Deity he would be risking great harm and danger to himself by his presumption. Yet evidently this kind of filter or safeguard was not always fool or criminal proof. I don't mean to suggest by this that it was either needed or necessary for God to act or communicate through and by means of spirit people, yet certainly that some would adopt such at notion, however faulty and imperfect, certainly doesn't strike one as unexpected or surprising.

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Now here's one you don't want to miss.

See: <http://www.youtube.com/watch?feature=endscreen&v=AfK1IPLpcqs&NR=1>

["The Bar-Kays - Soul Finger" -- tv appearance circa 1967-68]

~~~~~\*~~~~~

A:..Yet if you treat dragons as friends rather than enemies, then you can make them allies to bring about world peace (i.e., ala Tony Stark) -- while reaping a billion dollars in the process making cartoons and non-stop action films.

B: But your *dragons* are *torturing and murdering* people, not to mention small, helpless animals.

A: Yes, that's true, but only those who oppose the collective will. And as for the animals. Well, what after all do a few animals matter?

~~~~~\*~~~~~

Most people these days will probably recognize these songs sooner than they do the band itself.

See: <http://www.youtube.com/watch?v=pn6cxaKRwtk>

See: <http://www.youtube.com/watch?v=HTO7WVxjz3A>

["The Yardbirds - For Your Love" -- from Shindig appearance and "The Yardbirds-Shapes of things" -- live]

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The public used to have a say in what movies were made. But then, they also used to have more say in who was elected to office.

~~~~~\*~~~~~

I said to the magician: *Those* are the people who listen to you. Now then, don't you feel ashamed of yourself?

~~~~~\*~~~~~

No, eternal damnation and a lake fire do not nor would make any sense to you, as they did not to me, *unless* and until you knew about and found yourself knowing about and having to deal with these rotten type spirit people; for they are the only ones in the world who deserve such things.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=p9On12ogInE>

See: <http://www.youtube.com/watch?v=WRBwoFskgqk>

["The Seeds - Wishing Well" and "The Seeds - Many Years Ago"]

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Excerpts from Augustine's epistles continued.

8. Question II. Concerning the epoch of the Christian religion, they have advanced, moreover, some other things, which they might call a selection of the more weighty arguments of Porphyry against the Christians: "If Christ," they say, "declares Himself to be the Way of salvation, the Grace and the Truth, and affirms that in Him alone, and only to souls believing in Him, is the way of return to God, [John 14:6] what has become of men who lived in the many centuries before Christ came? To pass over the time," he adds, "which preceded the founding of the kingdom of Latium, let us take the beginning of that power as if it were the beginning of the human race. In Latium itself gods were worshipped before Alba was built; in Alba, also, religious rites and forms of worship in the temples were maintained. Rome itself was for a period of not less duration, even for a long succession of centuries, unacquainted with Christian doctrine. What, then, has become of such an innumerable multitude of souls, who were in no wise blameworthy, seeing that He in whom alone saving faith can be exercised had not yet favoured men with His advent? The whole world, moreover, was not less zealous than Rome itself in the worship practised in the temples of the gods. "Why, then," he asks, "did He who is called the Saviour withhold Himself for so many centuries of the world? And let it not be said," he adds, "that provision had been made for the human race by the old Jewish law. It was only after a long time that the Jewish law appeared and flourished within the narrow limits of Syria, and after that, it gradually crept onwards to the coasts of Italy; but this was not earlier than the end of the reign of Caius, or, at the earliest, while he was on the throne. What, then, became of the souls of men in Rome and Latium who lived before the time of the Cæsars, and were destitute of the grace of Christ, because He had not then come?"

12. Therefore, from the beginning of the human race, whosoever believed in Him, and in any way knew Him, and lived in a pious and just manner according to His precepts, was undoubtedly saved by Him, in whatever time and place he may have lived. For as we believe in Him both as dwelling with the Father and as having come in the flesh, so the men of the former ages believed in Him both as dwelling with the Father and as destined to come in the flesh. And the nature of faith is not changed, nor is the salvation made different, in our age, by the fact that, in consequence of the difference between the two epochs, that which was then foretold as future is now proclaimed as past. Moreover, we are not under necessity to suppose different things and different kinds of salvation to be signified, when the self-same thing is by different sacred words and rites of worship announced in the one case as fulfilled, in the other as future. As to the manner and time, however, in which anything that pertains to the one salvation common to all believers and pious persons is brought to pass, let us ascribe wisdom to God, and for our part exercise submission to His will. Wherefore the true religion, although formerly set forth and practised under other names and with other symbolic rites than it now has, and formerly more obscurely revealed and known to fewer persons than now in the time of clearer light and wider diffusion, is one and the same in both periods.

18. With all our desire, however, to be brief, this one thing we must by no means omit to remark, that the false gods, that is to say, the demons, which are lying angels, would never have required a temple, priesthood, sacrifice, and the other things connected with these from their worshippers, whom they deceive, had they not known that these things were due to the one true God. When, therefore, these things are presented to God according to His inspiration and teaching, it is true religion; but when they are given to demons in compliance with their impious pride, it is baneful superstition. Accordingly, those who know the Christian Scriptures of both the Old and the New Testaments do not blame the profane rites of Pagans on the mere ground of their building temples, appointing priests, and offering sacrifices, but on the ground of their doing all this for idols and demons. As to idols, indeed, who entertains a doubt as to their being wholly devoid of perception? And yet, when they are placed in these temples and set on high upon thrones of honour, that they may be waited upon by suppliants and worshippers praying and offering sacrifices, even these idols, though devoid both of feeling and of life, do, by the mere image of the members and senses of beings endowed with life, so affect weak minds, that they appear to live and breathe, especially under the added influence of the profound veneration with which the multitude freely renders such costly service.

20. The heathen find a plea for their profane rites and their idols in the fact that they interpret with ingenuity what is signified by each of them, but the plea is of no avail. For all this interpretation relates to the creature, not to the Creator, to whom alone is due that religious service...Neither do we say that the earth, the seas, the heaven, the sun, the moon, the stars, and any other celestial influences which may be beyond our ken are demons; but since all created things are divided into material and immaterial, the latter of which we also call spiritual, it is manifest that what is done by us under the power of piety and religion proceeds from the faculty of our souls known as the will, which belongs to the spiritual creation, and is therefore to be preferred to all that is material. Whence it is inferred that sacrifice must not be offered to

anything material. There remains, therefore, the spiritual part of creation, which is either pious or impious—the pious consisting of men and angels who are righteous, and who duly serve God; the impious consisting of wicked men and angels, whom we also call devils. Now, that sacrifice must not be offered to a spiritual creature, though righteous, is obvious from this consideration, that the more pious and submissive to God any creature is, the less does he presume to aspire to that honour which he knows to be due to God alone. How much worse, therefore, is it to sacrifice to devils, that is, to a wicked spiritual creature, which, dwelling in this comparatively dark heaven nearest to earth, as in the prison assigned to him in the air, is doomed to eternal punishment. Wherefore, even when men say that they are offering sacrifices to the higher celestial powers, which are not devils, and imagine that the only difference between us and them is in a name, because they call them gods and we call them angels, the only beings which really present themselves to these men, who are given over to be the sport of manifold deceptions, are the devils who find delight and, in a sense, nourishment in the errors of mankind. For the holy angels do not approve of any sacrifice except what is offered, agreeably to the teaching of true wisdom and true religion, unto the one true God, whom in holy fellowship they serve. Therefore, as impious presumption, whether in men or in angels, commands or covets the rendering to itself of those honours which belong to God, so, on the other hand, pious humility, whether in men or in holy angels, declines these honours when offered, and declares to whom alone they are due, of which most notable examples are conspicuously set forth in our sacred books.

26...For we measure actions, whether good or bad, by the quality of the volitions which produce them, not by the length of time which they occupy. Were it otherwise, it would be regarded a greater crime to fell a tree than to kill a man. For the former takes a long time and many strokes, the latter may be done with one blow in a moment of time; and yet, if a man were punished with no more than transportation for life for this great crime committed in a moment, it would be said that he had been treated with more clemency than he deserved, although, in regard to the duration of time, the protracted punishment is not in any way to be compared with the sudden act of murder. Where, then, is anything contradictory in the sentence objected to, if the punishments shall be equally protracted or even alike eternal, but differing in comparative gentleness and severity? The duration is the same; the pain inflicted is different in degree, because that which constitutes the measure of the sins themselves is found not in the length of time which they occupy, but in the will of those who commit them.

27. Certainly the will itself endures the punishment, whether pain be inflicted on the mind or on the body; so that the same thing which is gratified by the sin is smitten by the penalty, and so that he who judges without mercy is judged without mercy; for in this sentence also the standard of measure is the same only in this point, that what he did not give to others is denied to him, and therefore the judgment passed on him shall be eternal, although the judgment pronounced by him cannot be eternal. It is therefore in the sinner's own measure that punishments which are eternal are measured out to him, though the sins thus punished were not eternal; for as his wish was to have an eternal enjoyment of sin, so the award which he finds is an eternal endurance of suffering...

~ [Letter 102](#)

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Strive as I might, I tried to sign the [petition](#) at petitiononline.com for inducting the Monkees into the Rock and Roll Hall of Fame; including emailing petition online -- but no working upload and no response! Anyway, to somewhat console myself, below is what I had intended attaching as comment to my signature.

"The Monkees combined humor and music that was as good as, if not better than, anyone ever attempted it -- and not every good musician has a good sense of humor. Moreover, the Monkees have been and are an inspiration that it is possible for amateurs, quasi-amateurs, and the ordinary Tom, Dick, and Harry, if their hearts are big enough, CAN rise to real talent and justified applause. If this isn't what inspiration is supposed be all about, then whatever was inspiration?"

~~~~~\*~~~~~

You have to believe people will learn -- otherwise what's the point? Yet as cherished as this hope naturally is, who ever has the patience to depend and rely upon it?

~~~~~\*~~~~~

Excessive grossness and too casual profanity are a problem with "Head of the Family" (1996), but this allowed for, it still, in its tongue in cheek way, has an important message and continuing relevance.

See: <http://www.youtube.com/watch?v=9HL0KLo1Yvc>

["Head of the Family Trailer"]

~~~~~\*~~~~~

Even if you deny the existence of Satan, you can in no way deny there are those who would, and in all seriousness, take on the role and otherwise and earnestly be him -- if they could. What reason is there for doubting this? And if this so, why is it we rarely if ever here about such a "Napoleon(s) of Crime" in the mainstream media, even though there is no end of criticism and condemnation of practically any and everyone else who might be suspected of guilt of some kind? One answer might be that it is because, by and large, the mainstream media either works for and or is scared to death to even considering the possibility of there being such a one; with the existence (as we have demonstrated elsewhere) of criminal spirit people rendering an explanation of this kind all the more feasible and likely.

"In God we trust" -- but who and what then do people think God is? And if one can fool them in this, what can't that person get away with?

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Yet another update of my article "Lee's Legion Remembered." But this one is of particular importance; being measurably expanded; details corrected and filled out; with new and more rare material incorporated. Here then are two links where it is available.

\* <http://www.gunjones.com/leeslegion.pdf>

If you have trouble viewing this .pdf link, try right click and "Save as..." to download instead.

\* <http://www.scribd.com/doc/34216083/LEE-S-LEGION-2nd-PARTIZAN-CORPS-Continental-Army-series>

~~~~~\*~~~~~

If you actually did have everything you wanted and that was worth having, you would wish to be far more charitable than you already are.

~~~~~\*~~~~~

After that which we cause ourselves (say, through poor judgment), the very worst harm that can happen to anyone comes from someone deliberately attacking you. Unintended accidents, by comparison, tend to be much more endurable. When then we groan, weep, or howl, the vast majority of the time it is because someone has purposefully made it their business to assail and make us suffer. But take it from me, whoever it is or might be, it most certainly isn't life and or the universe.

~~~~~\*~~~~~

Now here's something to which we all can relate. (The one in the middle foreground, in case you didn't know, is famous actor Robert Downey, Jr.)





~~~~~\*~~~~~

The conclusion is *indeed* a dire and desperate one. And yet what are the assumptions on which it is necessarily built? Can we honestly say we have duly scrutinized and examined them? And if we have not, how can we be so sure our conclusion is correct? Perhaps in going through life we are, after all, more blind than we think; even if not as blind as hell.

Which leads me to agree that Kant was right; (cognitive) reason -- of itself -- will not suffice to answer cosmological or ultimate questions with confidence, but yet it *is*, on the other hand, ample and sufficient for deciding those relating to morals and social concerns.

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Although he dominates movies and television (and sundry media) like no one else in all history, we still don't know to this day who this so called "Spielburg" person is or what he looks like. However, in an effort to bridge the gap of our ignorance, below is a view based on an artist's conjecture. (With apologies to Steve Rydzewski.)



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Excerpts from Augustine's epistles continued.

3. Consider for a little those books, *De Republica* [by Cicero], from which you imbibed that sentiment of a most loyal citizen, that there is no limit either in measure or in time to the claims which their country has upon the care and service of right-hearted men. Consider them, I beseech you, and observe how great are the praises there bestowed upon frugality, self-control, conjugal fidelity, and those chaste, honourable, and upright manners, the prevalence of which in any city entitles it to be spoken of as flourishing. Now the Churches which are multiplying throughout the world are, as it were, sacred seminaries of public instruction, in which this sound morality is inculcated and learned, and in which, above all, men are taught the worship due to the true and faithful God, who not only commands men to attempt, but also gives grace to perform, all those things by which the soul of man is furnished and fitted for fellowship with God, and for dwelling in the eternal heavenly kingdom. For this reason He has both foretold and commanded the

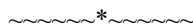
casting down of the images of the many false gods which are in the world. For nothing so effectually renders men depraved in practice, and unfit to be good members of society, as the imitation of such deities as are described and extolled in pagan writings.

4. In fact, those most learned men (whose beau ideal of a republic or commonwealth in this world was, by the way, rather investigated or described by them in private discussions, than established and realized by them in public measures) were accustomed to set forth as models for the education of youth the examples of men whom they esteemed eminent and praiseworthy, rather than the example given by their gods. And there is no question that the young man in Terence, who, beholding a picture upon the wall in which was portrayed the licentious conduct of the king of the gods, fanned the flame of the passion which mastered him, by the encouragement which such high authority gave to wickedness, would not have fallen into the desire, nor have plunged into the commission, of such a shameful deed if he had chosen to imitate Cato instead of Jupiter; but how could he make such a choice, when he was compelled in the temples to worship Jupiter rather than Cato? Perhaps it may be said that we should not bring forward from a comedy arguments to put to shame the wantonness and the impious superstition of profane men. But read or recall to mind how wisely it is argued in the books above referred to, that the style and the plots of comedies would never be approved by the public voice if they did not harmonize with the manners of those who approved them; wherefore, by the authority of men most illustrious and eminent in the commonwealth to which they belonged, and engaged in debating as to the conditions of a perfect commonwealth, our position is established, that the most degraded of men may be made yet worse if they imitate their gods—gods, of course, which are not true, but false and invented.

5. You will perhaps reply, that all those things which were written long ago concerning the life and manners of the gods are to be far otherwise than literally understood and interpreted by the wise. Nay, we have heard within the last few days that such wholesome interpretations are now read to the people when assembled in the temples. Tell me, is the human race so blind to truth as not to perceive things so plain and palpable as these? When, by the art of painters, founders, hammermen, sculptors, authors, players, singers, and dancers, Jupiter is in so many places exhibited in flagrant acts of lewdness, how important it was that in his own Capitol at least his worshippers might have read a decree from himself prohibiting such crimes! If, through the absence of such prohibition, these monsters, in which shame and profanity culminate, are regarded with enthusiasm by the people, worshipped in their temples, and laughed at in their theatres; if, in order to provide sacrifices for them, even the poor must be despoiled of their flocks; if, in order to provide actors who shall by gesture and dance represent their infamous achievements, the rich squander their estates, can it be said of the communities in which these things are done, that they flourish? The flowers with which they bloom owe their birth not to a fertile soil, nor to a wealthy and bounteous virtue; for them a worthy parent is found in that goddess Flora, whose dramatic games are celebrated with a profligacy so utterly dissolute and shameless, that any one may infer from them what kind of demon that must be which cannot be appeased unless — not birds, nor quadrupeds, nor even human life — but (oh, greater villany!) human modesty and virtue, perish as sacrifices on her altars.

6. These things I have said, because of your having written that the nearer you come to the end of life, the greater is your desire to leave your country in a safe and flourishing condition. Away with all these vanities and follies, and let men be converted to the true worship of God, and to chaste and pious manners: then will you see your country flourishing, not in the vain opinion of fools, but in the sound judgment of the wise; when your fatherland here on earth shall have become a portion of that Fatherland into which we are born not by the flesh, but by faith, and in which all the holy and faithful servants of God shall bloom in the eternal summer, when their labours in the winter of time are done. We are therefore resolved, neither on the one hand to lay aside Christian gentleness, nor on the other to leave in your city that which would be a most pernicious example for all others to follow. For success in this dealing we trust to the help of God, if His indignation against the evil-doers be not so great as to make Him withhold His blessing. For certainly both the gentleness which we desire to maintain, and the discipline which we shall endeavour without passion to administer, may be hindered, if God in His hidden counsels order it otherwise, and either appoint that this so great wickedness be punished with a more severe chastisement, or in yet greater displeasure leave the sin without punishment in this world, its guilty authors being neither reprov'd nor reformed.

~ [Letter 91](#)



See <http://youtu.be/KQZ-CwnPjts>

["Max Davidson and Farina (1929)"]

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And *why* do they get away with so much? Because of these damn spirit people pretending they are from heaven.

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*Seattle 1917.*

### *Environmental Impact Statement*

I love how in the space of about five years they put up at least a dozen new high rises (with more on the way) in the family, home and residential Ballard (not to mention other semi-urban sections of Seattle); chased out or closed down, if not built over, many good and frequented businesses and restaurant; while putting up tattoo parlors, sex toy shops, junk stores, and cheap five and dimes. In all, it's reassuring to see all that Microsoft and "Star Wars" loot put to such brutal, oppressive and ecologically unsound uses in the name of (apparently) the magician and Satan himself.

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Well, at any rate, I suppose we can at least consider it a mercy he didn't cast Tom Hanks as the 16th President.

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"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."  
-- Matthew 6:33

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The following is one comment I posted among a number in the course of a discussion at the William Desmond Taylor page on Face Book at <http://www.facebook.com/groups/133816523318244/>

"There are certain professional criminals who view the larger class of humanity as merely so many helpless rats [another person's metaphor used in the discussion] to be frightened, fooled, [bribed,] and [otherwise] manipulated to suit what they see as the greater power -- and that greater power ISN'T God and doing what is right. Assuming the premise, who is supposed to stand up against such people? The police? Civic leaders? Hardy har har..."

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The magician: "Now I never actually said I was God, or that I formally represented religion per se. Yes, I dropped certain hints and suggestions. But if naive and gullible people interpreted them wrongly, that's their own error and foolishness. I am not to blame for *that*."

Speelburg (person)/Oafmore: "Although they no doubt and evidently entertain extremely proud opinions of themselves, I have little qualm about abusing, torturing, and indeed, if I care to, murdering such people. Because, you see, I know in point of fact how very far they fall short of true righteousness and godliness. Moreover my knowledge of such matters stems from the highest and indubitable of authorities."

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Excerpts from Augustine's epistles continued.

1. We do not disdain to look upon bodies which are defective in beauty, especially seeing that our souls themselves are not yet so beautiful as we hope that they shall be when He who is of ineffable beauty shall have appeared, in whom, though now we see Him not, we believe; for then "we shall be like Him," when "we shall see Him as He is." [1 John 3:2] If you receive my counsel in a kindly and brotherly spirit, I exhort you to think thus of your soul, as we do of our own, and not presumptuously imagine that it is already perfect in beauty; but, as the apostle enjoins, "rejoice in hope," and obey the precept which he annexes to this, when he says, "Rejoicing in hope, patient in tribulation:" [Romans 12:12] "for we are saved by hope," as he says again; "but hope that is seen is not hope: for what a man sees, why does he yet hope for? But if we hope for that [which] we see not, then do we with patience wait for it." [Romans 8:24-25] Let not this patience be wanting in you, but with a good conscience "wait on the Lord; be of good courage, and He shall strengthen your heart: wait, I say, on the Lord."

~ [Letter 64](#)

[To Jerome]

7. Do the holy and blessed angels possess not only this knowledge of their actual character, but also a foreknowledge of what they shall afterward become? If they do, I cannot see how it was possible for Satan ever to have been happy, even while he was still a good angel, knowing, as in this case he must have known, his future transgression and eternal punishment. I would wish to hear what you think as to this question, if indeed it be one which it would be profitable for us to be able to answer...

9...As concerns the subjects into which we inquire, if I know, or believe, or think that I have got hold of the truth in a matter in which your opinion is different from mine, I shall by all means endeavour, as the Lord may enable me, to maintain my view without injuring you. And as to any offense which I may give to you, so soon as I perceive your displeasure, I shall unreservedly beg your forgiveness.

~ [Letter 73](#)

5. Wherefore, my brethren who fear God, remember what the Apostle Peter says: Your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour. [1 Peter 5:8] When he cannot devour a man through seducing him into iniquity, he attempts to injure his good name, that if it be possible, he may give way under the reproaches of men and the calumnies of slandering tongues, and may thus fall into his jaws. If, however, he be unable even to sully the good name of one who is innocent, he tries to persuade him to cherish unkindly suspicions of his brother, and judge him harshly, and so become entangled, and be an easy prey. And who is able to know or to tell all his snares and wiles?...lest you should be undone through groundless and malevolent suspicions concerning any servants of God, remember that word of the apostle,

“Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God;” [1 Corinthians 4:5] and this also, “The things which are revealed belong to you, but the secret things belong unto the Lord your God.”

~ [Letter 78](#)

[To Jerome]

[ch. 1] 3. On such terms we might amuse ourselves without fear of offending each other in the field of Scripture, but I might well wonder if the amusement was not at my expense. For I confess to your Charity that I have learned to yield this respect and honour only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the manuscript is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it. As to all other writings, in reading them, however great the superiority of the authors to myself in sanctity and learning, I do not accept their teaching as true on the mere ground of the opinion being held by them; but only because they have succeeded in convincing my judgment of its truth either by means of these canonical writings themselves, or by arguments addressed to my reason. I believe, my brother, that this is your own opinion as well as mine. I do not need to say that I do not suppose you to wish your books to be read like those of prophets or of apostles, concerning which it would be wrong to doubt that they are free from error. Far be such arrogance from that humble piety and just estimate of yourself which I know you to have, and without which assuredly you would not have said, “Would that I could receive your embrace, and that by converse we might aid each other in learning!”

[ch. 2] 5. But you will say it is better to believe that the Apostle Paul wrote what was not true, than to believe that the Apostle Peter did what was not right. On this principle, we must say (which far be it from us to say), that it is better to believe that the gospel history is false, than to believe that Christ was denied by Peter; [Matthew 26:75] and better to charge the book of Kings [second book of Samuel] with false statements, than believe that so great a prophet, and one so signally chosen by the Lord God as David was, committed adultery in lusting after and taking away the wife of another, and committed such detestable homicide in procuring the death of her husband. [2 Samuel 11:4, 17] Better far that I should read with certainty and persuasion of its truth the Holy Scripture, placed on the highest (even the heavenly) pinnacle of authority, and should, without questioning the trustworthiness of its statements, learn from it that men have been either commended, or corrected, or condemned, than that, through fear of believing that by men, who, though of most praiseworthy excellence, were no more than men, actions deserving rebuke might sometimes be done, I should admit suspicions affecting the trustworthiness of the whole “oracles of God.” 6. The Manichaeans maintain that the greater part of the Divine Scripture, by which their wicked error is in the most explicit terms confuted, is not worthy of credit, because they cannot pervert its language so as to support their opinions; yet they lay the blame of the alleged mistake not upon the apostles who originally wrote the words, but upon some unknown corrupters of the manuscripts. Forasmuch, however, as they have never succeeded in proving this by more numerous and by earlier manuscripts, or by appealing to the original language from which the Latin translations have been drawn, they retire from the arena of debate, vanquished and confounded by truth which is well known to all. Does not your holy prudence discern how great scope is given to their malice against the truth, if we say not (as they do) that the apostolic writings have been tampered with by others, but that the apostles themselves wrote what they knew to be untrue?

~ [Letter 82](#)

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"My idea, quite simply, is to get as many as possible to do the wrong thing. *That way* and inasmuch as I succeed in this, I won't feel so very alone."

(This is funny because it is true.)

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Before it was "the one with the gold makes the rules;" and which since and more recently has had added to it "the one with the most gold (is he who) puts out (or spews forth) the most junk."

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Here's a helpful tip to help enlarge and expand your vocabulary --

Rather than attempt to memorize a given word and its definition, take a word and pair it with another that is synonymous or at least similar enough to trigger your recollection.

For example:

name -- appellation  
expiate -- atone  
edge -- extremity  
assiduous -- sedulous  
concurrently -- simultaneously  
inducement -- incentive

etc.

~~~~~\*~~~~~

Who on earth  
Would steal someone else's dog?  
Why, *they*  
Who are revenging themselves on God,  
And who (for the same reason)  
*REFUSE* to stop bothering people.

~~~~~\*~~~~~

*More Landfill*

At the Microsoft Windows answers page someone asked:

"When can I expect a 64bit version for CanonScan 3000ex?" (That is a new software driver that will permit the scanner to be used on 64 bit systems, such as Windows 7 employs.)

Microsoft replies:

"If Canon havent released one, no one else will. And since the latest drivers from Canon were released in 2009 there no chance that they will be releasing any others."

Elsewhere the explanation given is that it is not financially profitable for Canon to provide new drivers.

Perhaps then you will go out and buy a new Canon scanner.

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Let no one fool you, rational truth is of far, indeed infinitely, lasting and enduring worth than mere appearances. And if those placed in positions of authority are not (fundamentally) honest and accountable, how could you ever dream of trusting them for very much or for very long?

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There are people who believe the best way to escape prison is to *continue* being a criminal; and the worse a criminal the better the chance of keeping out.

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If you win, you win; if you lose, you learn; or if you don't learn you deserve to lose.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=CYFgo9u44to>

["THE CHI-LITES - YES, I'M READY"]

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Excerpts from Augustine's epistles continued.

[ch. 5] 9. It is therefore for the worse that the soul is changed when it moves in the direction of external things, and throws aside that which pertains to the inner life; and to the earth, i.e. to those who mind earthly things, the soul looks better in such a case, for by them the wicked is commended for his heart's desire, and the unrighteous is blessed. But it is for the better that the soul is changed, when it gradually turns away its aims and ambition from earthly things, which appear important in this world, and directs them to things nobler and unseen; and to the earth, i.e. to men who mind earthly things, the soul in such a case seems worse...

[ch. 6] 11. These foolish men who refuse to be changed for the better have no reason, however, to imagine that worship is due to those heavenly luminaries because a similitude is occasionally borrowed from them for the representation of divine mysteries; for such are borrowed from every created thing. Nor is there any reason for our incurring the sentence of condemnation which is pronounced by the apostle on some who worshipped and served the creature more than the Creator, who is blessed for ever. [Romans 1:25] We do not adore sheep or cattle, although Christ is called both a Lamb, [John 1:29] and by the prophet a young bullock; [Ezekiel 43:19] nor any beast of prey, though He is called the Lion of the tribe of Judah; [Revelation 5:5] nor a stone, although Christ is called a Rock; [1 Corinthians 10:4] nor Mount Zion, though in it there was a type of the Church. [1 Peter 2:4] And, in like manner, we do not adore the sun or the moon, although, in order to convey instruction in holy mysteries, figures of sacred things are borrowed from these celestial works of the Creator, as they are also from many of the things which He has made on earth.

[ch. 11] 21. For the feeding and fanning of that ardent love by which, under a law like that of gravitation, we are borne upwards or inwards to rest, the presentation of truth by emblems has a great power: for, thus presented, things move and kindle our affection much more than if they were set forth in bald statements, not clothed with sacramental symbols. Why this should be, it is hard to say; but it is the fact that anything which we are taught by allegory or emblem affects and pleases us more, and is more highly esteemed by us, than it would be if most clearly stated in plain terms. I believe that the emotions are less easily kindled while the soul is wholly involved in earthly things; but if it be brought to those corporeal things which are emblems of spiritual things, and then taken from these to the spiritual realities which they represent, it gathers strength by the mere act of passing from the one to the other, and, like the flame of a lighted torch, is made by the motion to burn more brightly, and is carried away to rest by a more intensely glowing love.

[ch. 14] 24. Consider now with attention these three most sacred days, the days signalized by the Lord's crucifixion, rest in the grave, and resurrection. Of these three, that of which the cross is the symbol is the business of our present life: those things which are symbolized by His rest in the grave and His resurrection



we hold by faith and hope. For now the command is given to each man, "Take up your cross, and follow me." [Matthew 16:24] But the flesh is crucified, when our members which are upon the earth are mortified, such as fornication, uncleanness, luxury, avarice, etc., of which the apostle says in another passage: "If you live after the flesh, you shall die; but if you through the Spirit do mortify the deeds of the body, you shall live." [Romans 8:13] Hence also he says of himself: "The world is crucified unto me, and I unto the world." [Galatians 6:14] And again: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." [Romans 6:6] The period during which our labours tend to the weakening and destruction of the body of sin, during which the outward man is perishing, that the inward man may be renewed day by day—that is the period of the cross.

25. These are, it is true, good works, having rest for their recompense, but they are meanwhile laborious and painful: therefore we are told to be "rejoicing in hope," that while we contemplate the future rest, we may labour with cheerfulness in present toil. Of this cheerfulness the breadth of the cross in the transverse beam to which the hands were nailed is an emblem: for the hands we understand to be symbolic of working, and the breadth to be symbolic of cheerfulness in him who works, for sadness straitens the spirit. In the height of the cross, against which the head is placed, we have an emblem of the expectation of recompense from the sublime justice of God, "who will render to every man according to his deeds; to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life." [Romans 2:6-7] Therefore the length of the cross, along which the whole body is extended, is an emblem of that patient continuance in the will of God, on account of which those who are patient are said to be long-suffering. The depth also, i.e. the part which is fixed in the ground, represents the occult nature of the holy mystery. For you remember, I suppose, the words of the apostle, which in this description of the cross I aim at expounding: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height." [Ephesians 3:17-18]

26. Remember how often I repeat this to you, that we are not to think that we ought to be made happy and free from all difficulties in this present life, and are therefore at liberty to murmur profanely against God when we are straitened in the things of this world, as if He were not performing what He promised. He has indeed promised the things which are necessary for this life, but the consolations which mitigate the misery of our present lot are very different from the joys of those who are perfect in blessedness...

~ [Letter 55](#)

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The trinity (for example): You, the other person, and the Holy Spirit (the spirit of charity, modesty, love, excellence, and honest truth.) Now does that make you or they the father or son (or mother, etc.)? By means of practical circumstances, you work that out between you. So that in these three live and reside true friendship. For outside of God, no *one* can never adequately love another one; eternity is too long; and owing to our occasional vanity and foolishness; including the risk and our sometimes tendency to prioritize (values) in error. Yet in and by the medium of the Spirit, this lack of wisdom otherwise can be significantly compensated for.

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See: <http://www.youtube.com/watch?v=EWOMbwUllA8>

["The Dells "I can Sing A Rainbow / Love Is Blue" (1969)"]

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My television debut from back in 1998 in E! Network's "Mysteries and Scandals" program -- here are some assorted clips from that show.

See: <http://www.youtube.com/watch?v=C4eLPfjuBys>

["clips from 1998 Mabel Normand documentary"]



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Woo hoo!!! Just out this month -- and I can't wait to get mine!!!

(So now you know what they need a billion dollars for -- putting out a Star Wars X Box. Funny also how Microsoft, the REAL bread winner, effectively has gone under in significance; while Stars Wars, from the 1970's, is SUPPOSED to be still such a smashing hit.)



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Crime fighting circa 1931 ("X Marks the Spot" (1931) with Lew Cody).

See: <http://www.youtube.com/watch?v=zwVg6sZ4rCY>

["X Marks the Spot - Lew Cody part 1/5]

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As you may or (more likely) may not know, ever since 2003 when I started this website the feedback I have received from it is essentially nil. At the same time, by way of my ["Appeal."](#) including my ["Narrative"](#) (right click on the link, and "Save as..." to download), I have sought assistance in dealing with an 18 year violent crime spree, and despite letters to lawyers, police, governmental representatives, clergy, activists, and other professional people I have received absolutely no response *whatsoever*. And if, say, a lawyer can't or is prevented from even contacting me to impartially listen to my claims, doesn't that of itself go to convincingly demonstrate that something very wrong is going on?

I will now as before say once more therefore --

**I need a lawyer.**

And if you or someone else doubts the gravity and weight of my charges, and which assert that the most obscene and hideous violence has taken place in the course of my 18+ year ordeal, then why don't you send me an investigator or someone to at least look into my charges? If you or they cannot, does that not in itself argue for the truth of my case? And even if granted, my own welfare is not something of compelling concern to others, the implications of what I contend undeniably do affect *everyone*; not least of which public health and safety.

While I would welcome mail or telephone contact, I would nonetheless prefer that someone come visit me personally at my home to offset and minimize the possibility of third party interference.

William Thomas Sherman  
1604 NW 70th St.  
Seattle, Washington 98117  
206-784-1132  
[wts@gunjones.com](mailto:wts@gunjones.com)

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It had been something of a custom in my childhood growing up to have dramatizations, with relatively low budget but with an occasional star (like Lee J. Cobb) perhaps showing up, of the Life of Jesus televised on Holy Week and or Easter morning on local stations. Since I don't watch television any more, I don't quite know if they still do this. In any case, a while back I went searching to see if I could find a program like that on DVD, circa 1950's and or 60's, and in the process discovered, among other titles, the multi-part (as in a film serial) "The Living Christ" (1951) series put out by the Episcopal Church based Cathedral Films. There are a number of things to like about the production, not least of which Robert Wilson's strong performance as Jesus (the latter, a not so easy to carry off dramatic role after all.) And yet especially enthralling (and yes I mean enthralling) was the script; in parts fictionalized and adding to the original Gospel text in a way that effectively brought out new associations, parallels, and meanings in the accounts of Jesus teachings and ministry and that I frankly was not aware of previously. So that it is no little remarkable to find oneself surprised by something old and familiar and which you otherwise assume you already knew so well.

You can find this film on YouTube or on DVD; though in this instance I myself prefer the latter.

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You never were before the age you are right now.

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Notwithstanding my having made the point several times before, it is worth mentioning again that spirit people trouble makers like the magician, or such regular persons who follow his instructions, should at some juncture be looked upon as people who are medically ill. Having now spent almost two *decades* directly dealing with them, what seems to be going on is that they have been made terribly sick through practicing and being involved in witchcraft and illusion making all these years; and this makes them all the more malleable in the hands of their evil master (whoever *as such* he might be); thus making them susceptible to behavioral conditioning. It therefore is much easier for the said master to deprive and reward his given slave; so that the given minion comes to see it as a necessity to do the master's bidding. And yet were he not so sick, and were he not in the clutches of "the master," it seems more than likely that it would be possible to get him to desist from his very bad behavior, but which behavior, and *under the circumstances*, he sees and has come to see as *necessary*.

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All at some point depart from the fathers. The difference, however, is that some return: some soon, some late, but some return not at all. Will then those who have not returned be blessed too?

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Excerpts from Augustine's epistles continued.

[ch. 1] 1...Wherefore, even if you had yourself been visited by that angel whom he affirms to have appeared to him—a statement which we regard as a cunning fiction; and if the angel had said to you the very words which he, on the warrant of the alleged command, repeated to you—even in that case it would have been your duty to remember the words of the apostle: “Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.” [Galatians 1:8] For to you it was proclaimed by the voice of the Lord Jesus Christ Himself, that His “gospel shall be preached unto all nations, and then shall the end come.” [Matthew 24:14] To you it has moreover been proclaimed by the writings of the prophets and of the apostles, that the promises were given to Abraham and to his seed, which is Christ, [Galatians 3:16] when God said unto him: “In your seed shall all nations of the earth be blessed.” Having then such promises, if an angel from heaven were to say to you, “Let go the Christianity of the whole earth, and cling to the faction of Donatus, the episcopal succession of which is set forth in a letter of their bishop in your town,” he ought to be accursed in your estimation; because he would be endeavouring to cut you off from the whole Church, and thrust you into a small party, and make you forfeit your interest in the promises of God.

2. For if the lineal succession of bishops is to be taken into account, with how much more certainty and benefit to the Church do we reckon back till we reach Peter himself, to whom, as bearing in a figure the whole Church, the Lord said: “Upon this rock will I build my Church, and the gates of hell shall not prevail against it!” [Matthew 16:18] The successor of Peter was Linus, and his successors in unbroken continuity were these:— Clement, Anacletus, Evaristus, Alexander, Sixtus, Telesphorus, Iginus, Anicetus, Pius, Soter, Eleutherius, Victor, Zephyrinus, Calixtus, Urbanus, Pontianus, Antherus, Fabianus, Cornelius, Lucius, Stephanus, Xystus, Dionysius, Felix, Eutychianus, Gaius, Marcellinus, Marcellus, Eusebius, Miltiades, Sylvester, Marcus, Julius, Liberius, Damasus, and Siricius, whose successor is the present Bishop Anastasius. In this order of succession no Donatist bishop is found. But, reversing the natural course of things, the Donatists sent to Rome from Africa an ordained bishop, who, putting himself at the head of a few Africans in the great metropolis, gave some notoriety to the name of “mountain men,” or Cutzupits, by which they were known.

[ch. 7] 7. Wherefore, since the Apostle Paul says in another place, that even Satan transforms himself into an angel of light, and that therefore it is not strange that his servants should assume the guise of ministers of righteousness: [2 Corinthians 11:13-15] if your correspondent did indeed see an angel teaching him error, and desiring to separate Christians from the Catholic unity, he has met with an angel of Satan transforming himself into an angel of light. If, however, he has lied to you, and has seen no such vision, he is himself a servant of Satan, assuming the guise of a minister of righteousness. And yet, if he be not incorrigibly obstinate and perverse, he may, by considering all the things now stated, be delivered both from misleading others, and from being himself misled. For, embracing the opportunity which you have given, we have met him without any rancour, remembering in regard to him the words of the apostle: “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God perhaps will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:24-26] If, therefore, we have said anything severe, let him know that it arises not from the bitterness of controversy, but from love vehemently desiring his return to the right path. May you live safe in Christ, most beloved and honourable brother!

~ [Letter 53](#)

[ch. 2] 2. There are other things, however, which are different in different places and countries: e.g., some fast on Saturday, others do not; some partake daily of the body and blood of Christ, others receive it on stated days: in some places no day passes without the sacrifice being offered; in others it is only on Saturday and the Lord's day, or it may be only on the Lord's day. In regard to these and all other variable observances which may be met anywhere, one is at liberty to comply with them or not as he chooses; and there is no better rule for the wise and serious Christian in this matter, than to conform to the practice which he finds prevailing in the Church to which it may be his lot to come. For such a custom, if it is clearly not contrary to the faith nor to sound morality, is to be held as a thing indifferent, and ought to be observed for the sake of fellowship with those among whom we live.

3. I think you may have heard me relate before, what I will nevertheless now mention. When my mother [St. Monica] followed me to Milan, she found the Church there not fasting on Saturday. She began to be troubled, and to hesitate as to what she should do; upon which I, though not taking a personal interest then in such things, applied on her behalf to Ambrose, of most blessed memory, for his advice. He answered that

he could not teach me anything but what he himself practised, because if he knew any better rule, he would observe it himself. When I supposed that he intended, on the ground of his authority alone, and without supporting it by any argument, to recommend us to give up fasting on Saturday, he followed me, and said: "When I visit Rome, I fast on Saturday; when I am here, I do not fast. On the same principle, do you observe the custom prevailing in whatever Church you come to, if you desire neither to give offense by your conduct, nor to find cause of offense in another's." When I reported this to my mother, she accepted it gladly; and for myself, after frequently reconsidering his decision, I have always esteemed it as if I had received it by an oracle from heaven. For often have I perceived, with extreme sorrow, many disquietudes caused to weak brethren by the contentious pertinacity or superstitious vacillation of some who, in matters of this kind, which do not admit of final decision by the authority of Holy Scripture, or by the tradition of the universal Church or by their manifest good influence on manners raise questions, it may be, from some crotchet of their own, or from attachment to the custom followed in one's own country, or from preference for that which one has seen abroad, supposing that wisdom is increased in proportion to the distance to which men travel from home, and agitate these questions with such keenness, that they think all is wrong except what they do themselves.

~ [Letter 54](#)

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"Youth Symphony" -- may cause some to scratch their heads, but this orchestra from Caracas, Venezuela is altogether surprisingly good!

See: [http://www.youtube.com/watch?v=pXwk8Dp\\_HBE](http://www.youtube.com/watch?v=pXwk8Dp_HBE)

See: <http://www.youtube.com/watch?v=AnMdXSMiUeE>

["Tchaikovsky - Francesca da Rimini (Part 2) HD" and "Tchaikovsky - Francesca da Rimini (Part 3) HD"]

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See: <http://www.youtube.com/watch?v=cn7C-ELennC>

See: <http://www.youtube.com/watch?v=xwpuKAa66yw>

["Byron Janis plays Rachmaninov - Paganini Rhapsody (2/3)" and "Byron Janis plays Rachmaninov - Paganini Rhapsody (3/3)"]

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Hollywood groans under the insupportable weight of him for whom there is no real demand or interest. But then money is no object, and you have seen for yourselves for many years how much money they have to throw away without the least concern or apprehension of ever losing any of it.

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As I've grown older, I've come to believe that the pre-socratics ought to be more known, quoted, and revered like scripture. Here is one maxim, for instance, of timeless application from Heraclitus:

"The sun will not overstep his bounds, for if he does, the Erinyes,\* helpers of justice, will find him out."

[SOURCES--Plutarch, de Exil. II, p. 604. Context--Each of the planets, rolling in one sphere, as in an island, preserves its order. "For the sun," says Heraclitus, "will not overstep his bounds," etc. -- <http://www.classicpersuasion.org/pw/heraclitus/herpate.htm> ]

So that my point is simply this, that what then is said of Helios can certainly be no less true of the glad magician and his masked super hero friend.

\* The Action Extreme Team of classical antiquity.

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All significant errors of premeditated (as opposed to extemporaneous or impromptu) judgment of fact and or value spring from assuming the single and indivisible unity of anyone and anything; when in truth the only true single and indivisible unity is the trinity.

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Going to and being qualified to remain in heaven is not unlike leaving the water to go live on dry land. And yet how many will recall (and grateful and appreciative in light of the fact) that we were ever once fish?

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Excerpts from Augustine's epistles continued.

[ch. 7] 23. Aaron bears with the multitude demanding, fashioning, and worshipping an idol. Moses bears with thousands murmuring against God, and so often offending His holy name. David bears with Saul his persecutor, even when forsaking the things that are above by his wicked life, and following after the things that are beneath by magical arts, avenges his death, and calls him the Lord's anointed, because of the venerable right by which he had been consecrated. Samuel bears with the reprobate sons of Eli, and his own perverse sons, whom the people refused to tolerate, and were therefore rebuked by the warning and punished by the severity of God. Lastly, he bears with the nation itself, though proud and despising God. Isaiah bears with those against whom he hurls so many merited denunciations. Jeremiah bears with those at whose hands he suffers so many things. Zechariah bears with the scribes and Pharisees, as to whose character in those days Scripture informs us. I know that I have omitted many examples: let those who are willing and able read the divine records for themselves: they will find that all the holy servants and friends of God have always had to bear with some among their own people, with whom, nevertheless, they partook in the sacraments of that dispensation, and in so doing not only were not defiled by them, but were to be commended for their tolerant spirit, "endeavouring to keep," as the apostle says, "the unity of the Spirit in the bond of peace." [Ephesians 4:3] Let them also observe what has occurred since the Lord's coming, in which time we would find many more examples of this toleration in all parts of the world, if they could all be written down and authenticated: but attend to those which are on record. The Lord Himself bears with Judas, a devil, a thief, His own betrayer; He permits him, along with the innocent disciples, to receive that which believers know as our ransom. The apostles bear with false apostles; and in the midst of men who sought their own things, and not the things of Jesus Christ, Paul, not seeking his own, but the things of Christ, lives in the practice of a most noble toleration. In fine, as I mentioned a little while ago, the person presiding under the title of Angel over a Church, is commended, because, though he hated those that were evil, he yet bore with them for the Lord's name's sake, even when they were tried and discovered.

~ [Letter 43](#)

[ch. 5] 10. I then returned to the argument used in my former letter, in which I laboured to show that it was not right either for us to reproach them with atrocities of which some of their party had been guilty, or for them to reproach us if any such deeds were found by them to have been done on our side. For I granted that no example could be produced from the New Testament of a righteous man putting any one to death; but I insisted that by the example of our Lord Himself, it could be proved that the wicked had been tolerated by the innocent. For His own betrayer, who had already received the price of His blood, He suffered to remain undistinguished from the innocent who were with Him, even up to that last kiss of peace. He did not conceal from the disciples the fact that in the midst of them was one capable of such a crime; and, nevertheless, He administered to them all alike, without excluding the traitor, the first sacrament of His

body and blood. [Matthew 26:20-28] When almost all felt the force of this argument, Fortunius attempted to meet it by saying, that before the Lord's Passion that communion with a wicked man did no harm to the apostles, because they had not as yet the baptism of Christ, but the baptism of John only. When he said this, I asked him to explain how it was written that Jesus baptized more disciples than John, though Jesus Himself baptized not, but His disciples, that is to say, baptized by means of His disciples? [John 4:1-2] How could they give what they had not received (a question often used by the Donatists [a strict and, as construed by some, "unforgiving" sect; much like the Novationists] themselves)? Did Christ baptize with the baptism of John? I was prepared to ask many other questions in connection with this opinion of Fortunius; such as— how John himself was interrogated as to the Lord's baptizing, and replied that He had the bride, and was the Bridegroom? [John 3:29] Was it, then, lawful for the Bridegroom to baptize with the baptism of him who was but a friend or servant? Again, how could they receive the Eucharist if not previously baptized? Or how could the Lord in that case have said in reply to Peter, who was willing to be wholly washed by Him, "He that is washed needs not save to wash his feet, but is clean every whit"? [John 13:10] For perfect cleansing is by the baptism, not of John, but of the Lord, if the person receiving it be worthy; if, however, he be unworthy, the sacraments abide in him, not to his salvation, but to his perdition. When I was about to put these questions, Fortunius himself saw that he ought not to have mooted the subject of the baptism of the disciples of the Lord.

~ [Letter 44](#)

2. We exhort you in the Lord, brethren, to be steadfast in your purpose, and persevere to the end; and if the Church, your Mother, calls you to active service, guard against accepting it, on the one hand, with too eager elation of spirit, or declining it, on the other, under the solicitations of indolence; and obey God with a lowly heart, submitting yourselves in meekness to Him who governs you, who will guide the meek in judgment, and will teach them His way. Do not prefer your own ease to the claims of the Church; for if no good men were willing to minister to her in her bringing forth of her spiritual children, the beginning of your own spiritual life would have been impossible. As men must keep the way carefully in walking between fire and water, so as to be neither burned nor drowned, so must we order our steps between the pinnacle of pride and the whirlpool of indolence; as it is written, "declining neither to the right hand nor to the left." [Deuteronomy 17:11] For some, while guarding too anxiously against being lifted up and raised, as it were, to the dangerous heights on the right hand, have fallen and been engulfed in the depths on the left. Again, others, while turning too eagerly from the danger on the left hand of being immersed in the torpid effeminacy of inaction, are, on the other hand, so destroyed and consumed by the extravagance of self-conceit, that they vanish into ashes and smoke. See then, beloved, that in your love of ease you restrain yourselves from all mere earthly delight, and remember that there is no place where the fowler who fears lest we fly back to God may not lay snares for us; let us account him whose captives we once were to be the sworn enemy of all good men; let us never consider ourselves in possession of perfect peace until iniquity shall have ceased, and "judgment shall have returned unto righteousness."

3. Moreover, when you are exerting yourselves with energy and fervour, whatever you do, whether labouring diligently in prayer, fasting, or almsgiving, or distributing to the poor, or forgiving injuries, "as God also for Christ's sake has forgiven us," [Ephesians 4:32] or subduing evil habits, and chastening the body and bringing it into subjection, [1 Corinthians 9:27] or bearing tribulation, and especially bearing with one another in love (for what can he bear who is not patient with his brother?), or guarding against the craft and wiles of the tempter, and by the shield of faith averting and extinguishing his fiery darts, [Ephesians 6:16] or "singing and making melody to the Lord in your hearts," or with voices in harmony with your hearts; [Ephesians 5:19] — whatever you do, I say, "do all to the glory of God," [1 Corinthians 10:31] who "works all in all," [1 Corinthians 12:6] and be so "fervent in Spirit" [Romans 12:11] that your "soul may make her boast in the Lord." Such is the course of those who walk in the "straight way," whose "eyes are ever upon the Lord, for He shall pluck their feet out of the net." Such a course is neither interrupted by business, nor benumbed by leisure, neither boisterous nor languid, neither presumptuous nor desponding, neither reckless nor supine. "These things do, and the God of peace shall be with you." [Philippians 4:9]

~ [Letter 48](#)

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Now matter how good your arguments, in life you are still always and potentially a sitting duck. (From which some would conclude that one had better behave oneself.) But then whose will should decide?

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Yes, Satan is the most cruel and most evil. But he is also among the most childish (if not most utterly childish there is himself.) Even so, God, to our horror, indulges him just the same.

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Justice that favors us -- now *that's* justice!

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As promised, "By Appointment Only" with Lew Cody. The audio, unfortunately, is not as loud and clear as I would have liked it to be; unless, that is, you have very good PC speakers. But the film as soap opera is quite entertaining; as well being interesting as a period piece.

<http://www.youtube.com/watch?v=5I7rwzwZJXM>

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Within the past week or so, I had my YouTube channel, after many years, now back in operation. Coming soon -- the 1933 Lew Cody talkie "By Appointment Only." (Stay tuned.)

See: <http://www.youtube.com/watch?v=om7EXbF-gHA>

["Thursday's Child (1943) - Sally Ann Howes"]

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I'm continuing to take a small vacation from my website while I work on more silent film transfers. In the meantime then, here's some more Motown. (Let's face it, couples don't come more beautiful than this.)

See: [http://www.youtube.com/watch?v=qqbvX\\_sYoN0](http://www.youtube.com/watch?v=qqbvX_sYoN0)

See: <http://www.youtube.com/watch?v=H6AdUMHazNo>

["Tammi Terrell - All I Do Is Think About You" and "Marvin Gaye & Tammi Terrell "Ain't No Mountain High Enough"" -- filmed at what look like fair grounds; with Terrell wearing blue cap]

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See: <http://www.youtube.com/watch?v=9Gfzj2EOing>

["The Honey Cone - One Monkey Don't Stop No Show" -- from Sonny and Cher tv Show]

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See: <http://www.youtube.com/watch?v=F4ISjIl96Sc>

["DIDN'T I BLOW YOUR MIND" (this time) THE DELFONICS on 'soultrain' " -- 1971]

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One of my favorite epithets when dealing with haughty spirit people, like the magician, is (he is) "a chump of a character." By which I mean someone who ruins everything for everyone because he doesn't really know what he is doing, and despite his high opinion of his own intelligence.

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Giving new meaning to the word Funk-a-delic...

See: <http://www.youtube.com/watch?v=sV69WBvFGBA>

["Smiling Faces [by the] Undisputed Truth" -- live tv show version with white wigs and gold face paint]

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We hear from Yahoo news this morning (3/25/12), "'Hunger Games' stuns with \$155 million opening." Wow! 31 million dollars per ticket -- that's some expensive movie. But then they can afford it.

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Excerpts from St. Augustine's epistles continued.

5...The fishermen of Galilee found pleasure not only in leaving their ships and their nets at the Lord's command, but also in declaring that they had left all and followed Him. [Matthew 19:27] And truly he despises all who despise not only all that he was able, but also all that he was desirous to possess. What may have been desired is seen only by the eyes of God; what was actually possessed is seen also by the eyes of men. Moreover, when things trivial and earthly are loved by us, we are somehow more firmly wedded to what we have than to what we desire to have. For whence was it that he who sought from the Lord counsel as to the way of eternal life, went away sorrowful upon hearing that, if he would be perfect, he must sell all, and distribute to the poor, and have treasure in heaven, unless because, as the Gospel tells us, he had great possessions? [Luke 18:22-23] For it is one thing to forbear from appropriating what is wanting to us; it is another thing to rend away that which has become a part of ourselves: the former action is like declining food, the latter is like cutting off a limb. How great and how full of wonder is the joy with which Christian charity beholds in our day a sacrifice cheerfully made in obedience to the Gospel of Christ, which that rich man grieved and refused to make at the bidding of Christ Himself!

~ [Letter 31](#)

1. As for my spirit, I am well, through the Lord's good pleasure, and the strength which He condescends to impart; but as for my body, I am confined to bed. I can neither walk, nor stand, nor sit, because of the pain and swelling of a boil or tumour. But even in such a case, since this is the will of the Lord, what else can I say than that I am well? For if we do not wish that which He is pleased to do, we ought rather to take blame to ourselves than to think that He could err in anything which He either does or suffers to be done. All this you know well; but what shall I more willingly say to you than the things which I say to myself, seeing that you are to me a second self? I commend therefore both my days and my nights to your pious intercessions. Pray for me, that I may not waste my days through want of self-control, and that I may bear my nights with patience: pray that, though I walk in the midst of the shadow of death, the Lord may so be with me that I shall fear no evil...

~ [Letter 38](#)

[To St. Jerome]

[ch. 3] 3. In your exposition of the Epistle of Paul to the Galatians I have found one thing which causes me much concern. For if it be the case that statements untrue in themselves, but made, as it were, out of a sense of duty in the interest of religion, have been admitted into the Holy Scriptures, what authority will be left to them? If this be conceded, what sentence can be produced from these Scriptures, by the weight of which



the wicked obstinacy of error can be broken down? For as soon as you have produced it, if it be disliked by him who contends with you, he will reply that, in the passage alleged, the writer was uttering a falsehood under the pressure of some honourable sense of duty. And where will any one find this way of escape impossible, if it be possible for men to say and believe that, after introducing his narrative with these words, "The things which I write unto you, behold, before God, I lie not," [Galatians 1:20] the apostle lied when he said of Peter and Barnabas, "I saw that they walked not uprightly, according to the truth of the gospel"? [Galatians 2:14] For if they did walk uprightly, Paul wrote what was false; and if he wrote what was false here, when did he say what was true? Shall he be supposed to say what is true when his teaching corresponds with the predilection of his reader, and shall everything which runs counter to the impressions of the reader be reckoned a falsehood uttered by him under a sense of duty? It will be impossible to prevent men from finding reasons for thinking that he not only might have uttered a falsehood, but was bound to do so, if we admit this canon of interpretation. There is no need for many words in pursuing this argument, especially in writing to you, for whose wisdom and prudence enough has already been said. I would by no means be so arrogant as to attempt to enrich by my small coppers your mind, which by the divine gift is golden; and none is more able than yourself to revise and correct that work to which I have referred. [ch. 4] 7...incomparably more lovely than the Grecian Helen is Christian truth: In her defence, our martyrs have fought against Sodom with more courage than the heroes of Greece displayed against Troy for Helen's sake. I do not say this in order that you may recover the faculty of spiritual sight, — far be it from me to say that you have lost it! — but that, having eyes both clear and quick in discernment, you may turn them towards that from which, in unaccountable dissimulation, you have turned them away, refusing to see the calamitous consequences which would follow on our once admitting that a writer of the divine books could in any part of his work honourably and piously utter a falsehood.

~ [Letter 40](#)

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Why doesn't society band together to fight the devil? Why, I would think the answer to that was obvious. Because so many of them are in his pay! And as if looking to il diablo for their livelihood and (would be) security weren't bad enough, they have no shame punishing, sometimes mercilessly, their fellow man for both real and imagined transgressions while leading the rest of us on the road to hoped for progress or else, in the case of others of basically the same ilk, the end of the world!

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Although Hendrix plays guitar in the background here, this is only incidental; and the music, not to mention dancing, with Buddy and Stacey, is fun and catchy in and for itself.

See: <http://www.youtube.com/watch?feature=endscreen&NR=1&v=IdWfdP3Ekto>

["Jimi Hendrix First TV Appearance 1965" -- with Buddy and Stacey and the Upsetters]

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I'm just about through reading *Robinson Crusoe*, and to say I am extremely impressed by the masterly craftsmanship of the book, including the delineation and psychological development of its main character, hardly expresses the deep awe and admiration I feel towards Defoe's work. It is hard to believe that Defoe imagined much of his story because it comes across as so vividly real; not least of which in the minutiae and fine detail he carefully recounts. What a subtle stroke of portraiture, for instance, that it is only just before being rescued that the merchant ship's captain informs him that Crusoe might have made ink by combining charcoal and water; with the otherwise clever and inventive Crusoe, after 28 years, somewhat surprised that he hadn't thought of that himself.

As for the rescue itself, and which required Crusoe's earning it (his salvation wasn't just handed to him), I was almost on the verge of tears; in particular accompanied as it was with his Rip Van Winkle-like lonely

return to "normal" life. It brought up that same old question, why should Job or Jonah be especially grateful if they had to go through all that ordeal to begin with? And what about the others who suffered, Robinson Crusoe's animals or his dutiful and more pious servant Friday; whom Crusoe speaks highly of for his unsurpassed Christian humility and fidelity; yet still refuses to treat as an equal?

There is so much to ponder and praise about this book, but I at least wanted to jot down a few remarks on how it prompted me to wonder.

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Too good to be true. (Now you know why they are billionaires and you aren't.)

See: <http://www.youtube.com/watch?v=y0NPSx3-rI0>

["Discover the Unexpected" - Sony "Make Believe" ad 2012]

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He effectually dedicated his entire life to bothering and pestering people. And guess what? He's very powerful at bothering people. And by such means he now has all the money and riches he needs to kick back and live the good life he's always dreamed of.

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(Here's a no brainer for, no doubt, many of you.)

If the devil tricked you into thinking all wealth and prosperity came from and originated with him, would you believe him?

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If this Staff Sgt. brought up on charges in Afghanistan is as guilty as they say, then we cannot help but belatedly bemoan his missing out on what doubtless would have been a highly successful and very lucrative career in films and or video game design.

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How can one not be utterly astounded at incorrigible dumbbells and witchcraft people these past 20 to 30 taking over (almost) everything? Unbelievable! But the secret of their seeming success is, as you know, con-artist and bullying spirit people and whom they have allied themselves with.

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Memories of our youth...*and what a youth it was!* (Check out on YT also the club house victory interviews of the same year.)

See: <http://www.youtube.com/watch?v=k2DRdoM7tmU>

["The Mets Win 1969 World Series" -- from Ken Burns' "Baseball"]

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As much rhetorician, politician, and sometime poet, as a philosopher and theologian, Augustine is a thinker and author one needs to be especially careful to discern which power it is he is (most) availing himself at a given point in his writings. What a gentle soul and disciple uncanonized Origen is by comparison, and yet observe in letters 19 and (leaping ahead of ourselves here to) 143 how Augustine the tenacious fighter makes no denial of his own potential fallibility -- a point well to bear in mind when reading him (particularly when he comes to topics like pre-destination or infant baptism.) Like Thales, both knew that truth for us is, as much as anything, an innate *thirst* that must be quenched and satisfied; in order for it to be what it is and or (for us) must be.

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...Meanwhile it is otherwise. I have given to the brother by whom I have sent this letter the charge of submitting all my writings to your eminent wisdom and charity, that they may be read by you. For nothing written by me will find in you a reluctant reader; for I know the goodwill which you cherish towards me. Let me say, however, that if, on reading these things, you approve of them, and perceive them to be true, you must not consider them to be mine otherwise than as given to me; and you are at liberty to turn to that same source whence proceeds also the power given you to appreciate their truth. For no one discerns the truth of that which he reads from anything which is in the mere manuscript, or in the writer, but rather by something within himself, if the light of truth, shining with a clearness beyond what is men's common lot, and very far removed from the darkening influence of the body, has penetrated his own mind. If, however, you discover some things which are false and deserve to be rejected, I would have you know that these things have fallen as dew from the mists of human frailty, and these you are to reckon as truly mine. I would exhort you to persevere in seeking the truth, were it not that I seem to see the mouth of your heart already opened wide to drink it in. I would also exhort you to cling with manly tenacity to the truth which you have learned, were it not that you already manifest in the clearest manner that you possess strength of mind and fixedness of purpose. For all that lives within you has, in the short time of our fellowship, revealed itself to me, almost as if the bodily veil had been rent asunder. And surely the merciful providence of our God can in no wise permit a man so good and so remarkably gifted as you are to be an alien from the flock of Christ.

~ [Letter 19](#)

3. As for you, however, who love me warmly, if, in opposing those by whom, whether through malice or ignorance or superior intelligence, I am censured, you maintain the position that I have nowhere in my writings made a mistake, you labour in a hopeless enterprise — you have undertaken a bad cause, in which, even if myself were judge, you must be easily worsted; for it is no pleasure to me that my dearest friends should think me to be such as I am not, since assuredly they love not me, but instead of me another under my name, if they love not what I am, but what I am not; for in so far as they know me, or believe what is true concerning me, I am loved by them; but in so far as they ascribe to me what they do not know to be in me, they love another person, such as they suppose me to be. Cicero, the prince of Roman orators, says of some one, "He never uttered a word which he would wish to recall." This commendation, though it seems to be the highest possible, is nevertheless more likely to be true of a consummate fool than of a man perfectly wise; for it is true of idiots, that the more absurd and foolish they are, and the more their opinions diverge from those universally held, the more likely are they to utter no word which they will wish to recall; for to regret an evil, or foolish, or ill-timed word is characteristic of a wise man. If, however, the words quoted are taken in a good sense, as intended to make us believe that some one was such that, by reason of his speaking all things wisely, he never uttered any word which he would wish to recall -- this we are, in accordance with sound piety, to believe rather concerning men of God, who spoke as they were moved by the Holy Ghost, than concerning the man whom Cicero commends. For my part, so far am I from this excellence, that if I have uttered no word which I would wish to recall, it must be because I resemble more the idiot than the wise man. The man whose writings are most worthy of the highest authority is he who has uttered no word, I do not say which it would be his desire, but which it would be his duty to recall. Let him that has not attained to this occupy the second rank through his humility, I since he cannot take the first rank through his wisdom. Since he has been unable, with all his care, to exclude every expression whose use may be justly regretted, let him acknowledge his regret for anything which, as he may now have discovered, ought not to have been said.

4. Since, therefore, the words spoken by me which I would if I could recall, are not, as my very dear friends suppose, few or none, but perhaps even more than my enemies imagine, I am not gratified by such commendation as Cicero's sentence, "He never uttered a word which he would wish to recall," but I am deeply distressed by the saying of Horace, "The word once uttered cannot be recalled." This is the reason why I keep beside me, longer than you wish or patiently bear, the books which I have written on difficult and important questions on the book of Genesis and the doctrine of the Trinity, hoping that, if it be impossible to avoid having some things which may deservedly be found fault with, the number of these may at least be smaller than it might have been, if, through impatient haste, the works had been published without due deliberation; for you, as your letters indicate (our holy brother and co-bishop Florentius having written me to this effect), are urgent for the publication of these works now, in order that they may be defended in my own lifetime by myself, when, perhaps, they may begin to be assailed in some particulars, either through the cavilling of enemies or the misapprehensions of friends. You say this doubtless because you think there is nothing in them which might with justice be censured, otherwise you would not exhort me to publish the books, but rather to revise them more carefully. But I fix my eye rather on those who are true judges, sternly impartial, between whom and myself I wish, in the first place, to make sure of my ground, so that the only faults coming to be censured by them may be those which it was impossible for me to observe, though using the most diligent scrutiny.

~ [Letter 143](#)

5...Nay, has not He given expression to His will? Hear the gospel: it declares, "Jesus stood and cried." [John 7:37] "Come unto me, all you that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: so shall you find rest to your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30] If these words are not heard, or are heard only with the ear, do you, Licentius, expect Augustine to issue his command to his fellow-servant, and not rather complain that the will of his Lord is despised, when He orders, nay invites, and as it were entreats all who labour to seek rest in Him? But to your strong and proud neck, forsooth, the yoke of the world seems easier than the yoke of Christ; yet consider, in regard to the yoke which He imposes, by whom and with what recompense it is imposed. Go to Campania, learn in the case of Paulinus, that eminent and holy servant of God, how great worldly honours he shook off, without hesitation, from neck truly noble because humble, in order that he might place it, as he has done, beneath the yoke of Christ; and now, with his mind at rest, he meekly rejoices in Him as the guide of his way. Go, learn with what wealth of mind he offers to Him the sacrifice of praise, rendering unto Him all the good which he has received from Him, lest, by failing to store all that he has in Him from whom he received it, he should lose it all.

6. Why are you so excited? Why so wavering? Why do you turn your ear away from us, and lend it to the imaginations of fatal pleasures? They are false, they perish, and they lead to perdition. They are false, Licentius. "May the truth," as you desire, "be made plain to us by demonstration, may it flow more clear than Eridanus." The truth alone declares what is true: Christ is the truth; let us come to Him that we may be released from labour. That He may heal us, let us take His yoke upon us, and learn of Him who is meek and lowly in heart, and we shall find rest unto our souls: for His yoke is easy, and His burden is light. The devil desires to wear you as an ornament. Now, if you found in the earth a golden chalice, you would give it to the Church of God. But you have received from God talents that are spiritually valuable as gold; and do you devote these to the service of your lusts, and surrender yourself to Satan? Do it not, I entreat you. May you at some time perceive with what a sad and sorrowful heart I have written these things; and I pray you, have pity on me if you have ceased to be precious in your own eyes.

~ [Letter 26](#)

3...I have been reading also some writings, ascribed to you, on the Epistles of the Apostle Paul. In reading your exposition of the Epistle to the Galatians, that passage came to my hand in which the Apostle Peter is called back from a course of dangerous dissimulation. To find there the defence of falsehood undertaken, whether by you, a man of such weight, or by any author (if it is the writing of another), causes me, I must confess, great sorrow, until at least those things which decide my opinion in the matter are refuted, if indeed they admit of refutation. For it seems to me that most disastrous consequences must follow upon our believing that anything false is found in the sacred books: that is to say, that the men by whom the Scripture has been given to us, and committed to writing, did put down in these books anything false. It is one question whether it may be at any time the duty of a good man to deceive; but it is another question

whether it can have been the duty of a writer of Holy Scripture to deceive: nay, it is not another question—it is no question at all. For if you once admit into such a high sanctuary of authority one false statement as made in the way of duty, there will not be left a single sentence of those books which, if appearing to any one difficult in practice or hard to believe, may not by the same fatal rule be explained away, as a statement in which, intentionally, and under a sense of duty, the author declared what was not true.

4. For if the Apostle Paul did not speak the truth when, finding fault with the Apostle Peter, he said: “If you, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why do you compel the Gentiles to live as do the Jews?”— if, indeed, Peter seemed to him to be doing what was right, and if, notwithstanding, he, in order to soothe troublesome opponents, both said and wrote that Peter did what was wrong; [Galatians 2:11-14] — if we say thus, what then shall be our answer when perverse men such as he himself prophetically described arise, forbidding marriage, [1 Timothy 4:3] if they defend themselves by saying that, in all which the same apostle wrote in confirmation of the lawfulness of marriage, [1 Corinthians 7:10-16] he was, on account of men who, through love for their wives, might become troublesome opponents, declaring what was false,— saying these things, forsooth, not because he believed them, but because their opposition might thus be averted? It is unnecessary to quote many parallel examples. For even things which pertain to the praises of God might be represented as piously intended falsehoods, written in order that love for Him might be enkindled in men who were slow of heart; and thus nowhere in the sacred books shall the authority of pure truth stand sure. Do we not observe the great care with which the same apostle commends the truth to us, when he says: “And if Christ be not risen, then is our preaching vain, and your faith is also vain: yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not.” [1 Corinthians 15:14-15] If any one said to him, “Why are you so shocked by this falsehood, when the thing which you have said, even if it were false, tends very greatly to the glory of God?” would he not, abhorring the madness of such a man, with every word and sign which could express his feelings, open clearly the secret depths of his own heart, protesting that to speak well of a falsehood uttered on behalf of God, was a crime not less, perhaps even greater, than to speak ill of the truth concerning Him? We must therefore be careful to secure, in order to our knowledge of the divine Scriptures, the guidance only of such a man as is imbued with a high reverence for the sacred books, and a profound persuasion of their truth, preventing him from flattering himself in any part of them with the hypothesis of a statement being made not because it was true, but because it was expedient, and making him rather pass by what he does not understand, than set up his own feelings above that truth. For, truly, when he pronounces anything to be untrue, he demands that he be believed in preference, and endeavours to shake our confidence in the authority of the divine Scriptures...

[Note. This last perspective above diverges from Origen; in that the latter does not feel he can *always* assume a given portion of scripture's historical accuracy.]

~ [Letter 28](#)

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It was a real treat this past week watching the recently restored silent film "Beyond the Rocks" (1922) with Gloria Swanson and Rudolph Valentino on DVD. Normally, I stay away from spending \$25.00+ for a single film on DVD, but in this case, it was well worth it; though I would turn down the music as that itself isn't all that great. Fairly melodramatic and formulaic as far as plot, "Beyond the Rocks" tells the story of love and romance among the rich and beautiful in the 1920's with no less than Swanson and Valentino in the main roles. Here's a clip.

See: <http://www.youtube.com/watch?v=IFYd5iIKRkU>

["Rudolph Valentino & Gloria Swanson - The Romance"]

*Later Note.* I would not speak so well of the film's ending; which, in the way it is done and as it is tied in with the movie's title, might be construed as not a little crass and tasteless; but then the shooting on the film, as I understand it and someone informed me, concluded in Dec. 1921, a couple months before the Taylor murder.

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You dread the end of things, but *his* fear is that all will never end.

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From 1970 tour with Buddy Miles and Billy Cox.

See: <http://www.youtube.com/watch?v=T1DAR79Q4Pc>

["Jimi Hendrix - Jimi's Best Guitar Solo Ever! (1970)"]

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He keeps all his *own* people prisoners in a fantasy world!

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I frankly don't know how these people can live with themselves. It's unbearable enough just having them around.

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Some of Fate is or may be necessary, but not all of it; otherwise *everything* would be necessary and there would be no merit and blame in anything.

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Being, Not Being, *and* Being + Not Being. How do we know these? By means of mind and or spirit, and as interpreted through the filter or medium of "self" and "other" (i.e., other than self.)

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A (*way too*) far out two-fer!

See: <http://www.youtube.com/watch?v=bexHkPNYeAU>

See: <http://www.youtube.com/watch?v=2f9-UrDuWRY>

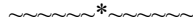
["Sammy Davis Jr - Get It On!" – from “This is Tom Jones” show, 1969] or ["I'm a Believer- Micky's Fantasy" -- from the film "33 1/3 Revolutions Per Monkee"]

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Yesterday I watched a documentary on [YouTube](#) about the Romanov dynasty in Russia, and naturally the subject of Rasputin came up. While I would hesitate as far as jumping to conclusions, it did and does seem plausible to me that a spirit person was to a large degree behind the monk's seemingly miraculous powers, and that the former used well-meaning Rasputin as a tool to undermine, including embarrass with just about everyone, Tsar Nicholas and his family. This would explain Rasputin's apparently supernatural ability, and which were later accompanied by both arrogance and the dearth of much evident intelligence (commensurate to the station he arrived at), that catapulted him to the heights of power. His character is also reminiscent of the magician; in that here is an odd ball and outsider delighting to have himself seated

among royalty. And yet I would take this desire to have sprung more from the ghost's designs and much less so Rasputin himself. That he permitted the monk to be assassinated could easily be accounted for by Rasputin's by that time having served the ghost's (or the ghost's superior's) main purpose.

On a related note, it is asserted by one person interviewed that Lenin necessarily sought the death of Nicholas and his family. This may in point of fact be true. However, it is well also to consider the possibility that the ghost (or someone associated with him) brought about and orchestrated what happened; with Lenin himself perhaps not even knowing, let alone in charge of, what would take place until it was too late.



The following passages are taken from the letters of St. Augustine (354-430).

4. "Of what parts do we consist?" "Of soul and body." "Which of these is the nobler?" "Doubtless the soul." "What do men praise in the body?" "Nothing that I see but comeliness." "And what is comeliness of body?" "Harmony of parts in the form, together with a certain agreeableness of colour." "Is this comeliness better where it is true or where it is illusive?" "Unquestionably it is better where it is true." "And where is it found true? In the soul." "The soul, therefore, is to be loved more than the body; but in what part of the soul does this truth reside?" "In the mind and understanding." "With what has the understanding to contend?" "With the senses." "Must we then resist the senses with all our might?" "Certainly." "What, then, if the things with which the senses acquaint us give us pleasure?" "We must prevent them from doing so." "How?" "By acquiring the habit of doing without them, and desiring better things." "But if the soul die, what then?" "Why, then truth dies, or intelligence is not truth, or intelligence is not a part of the soul, or that which has some part immortal is liable to die: conclusions all of which I demonstrated long ago in my Soliloquies to be absurd because impossible; and I am firmly persuaded that this is the case, but somehow through the influence of custom in the experience of evils we are terrified, and hesitate. But even granting, finally, that the soul dies, which I do not see to be in any way possible, it remains nevertheless true that a happy life does not consist in the evanescent joy which sensible objects can yield: this I have pondered deliberately, and proved."

~ [Letter 3](#)

6. "Whence then comes our capacity of conceiving in thought things which we have never seen?" What, think you, can be the cause of this, but a certain faculty of diminution and addition which is innate in the mind, and which it cannot but carry with it wherever it turns (a faculty which may be observed especially in relation to numbers)? By the exercise of this faculty, if the image of a crow, for example, which is very familiar to the eye, be set before the eye of the mind, as it were, it may be brought, by the taking away of some features and the addition of others, to almost any image such as never was seen by the eye. By this faculty also it comes to pass, that when men's minds habitually ponder such things, figures of this kind force their way as it were unbidden into their thoughts. Therefore it is possible for the mind, by taking away, as has been said, some things from objects which the senses have brought within its knowledge, and by adding some things, to produce in the exercise of imagination that which, as a whole, was never within the observation of any of the senses; but the parts of it had all been within such observation, though found in a variety of different things: e.g., when we were boys, born and brought up in an inland district, we could already form some idea of the sea, after we had seen water even in a small cup; but the flavour of strawberries and of cherries could in no wise enter our conceptions before we tasted these fruits in Italy. Hence it is also, that those who have been born blind know not what to answer when they are asked about light and colours. For those who have never perceived coloured objects by the senses are not capable of having the images of such objects in the mind.

~ [Letter 7](#)

2. In considering your letters, in answering all of which I have certainly had to answer questions of no small difficulty and importance, I was not a little stunned by the one in which you ask me by what means certain thoughts and dreams are put into our minds by higher powers or by superhuman agents. The question is a great one, and, as your own prudence must convince you, would require, in order to its being



satisfactorily answered, not a mere letter, but a full oral discussion or a whole treatise. I shall try, however, knowing as I do your talents, to throw out a few germs of thought which may shed light on this question, in order that you may either complete the exhaustive treatment of the subject by your own efforts, or at least not despair of the possibility of this important matter being investigated with satisfactory results.

3. It is my opinion that every movement of the mind affects in some degree the body. We know that this is patent even to our senses, dull and sluggish though they are, when the movements of the mind are somewhat vehement, as when we are angry, or sad, or joyful. Whence we may conjecture that, in like manner, when thought is busy, although no bodily effect of the mental act is discernible by us, there may be some such effect discernible by beings of ærial or etherial essence whose perceptive faculty is in the highest degree acute—so much so, that, in comparison with it, our faculties are scarcely worthy to be called perceptive. Therefore these footprints of its motion, so to speak, which the mind impresses on the body, may perchance not only remain, but remain as it were with the force of a habit; and it may be that, when these are secretly stirred and played upon, they bear thoughts and dreams into our minds, according to the pleasure of the person moving or touching them: and this is done with marvellous facility. For if, as is manifest, the attainments of our earth-born and sluggish bodies in the department of exercise, e.g. in the playing of musical instruments, dancing on the tight-rope, etc., are almost incredible, it is by no means unreasonable to suppose that beings which act with the powers of an ærial or etherial body upon our bodies, and are by the constitution of their natures able to pass unhindered through these bodies, should be capable of much greater quickness in moving whatever they wish, while we, though not perceiving what they do, are nevertheless affected by the results of their activity. We have a somewhat parallel instance in the fact that we do not perceive how it is that superfluity of bile impels us to more frequent outbursts of passionate feeling; and yet it does produce this effect, while this superfluity of bile is itself an effect of our yielding to such passionate feelings.

~ [Letter 9](#)

2. Hear, therefore, the view which I hold concerning the mystery of the Incarnation which the religion wherein we have been instructed commends to our faith and knowledge as having been accomplished in order to our salvation; which question I have chosen to discuss in preference to all the rest, although it is not the most easily answered. For those questions which are proposed by you concerning this world do not appear to me to have a sufficiently direct reference to the obtaining of a happy life; and whatever pleasure they yield when investigated, there is reason to fear lest they take up time which ought to be devoted to better things. With regard, then, to the subject which I have at this time undertaken, first of all I am surprised that you were perplexed by the question why not the Father, but the Son, is said to have become incarnate, and yet were not also perplexed by the same question in regard to the Holy Spirit. For the union of Persons in the Trinity is in the Catholic faith set forth and believed, and by a few holy and blessed ones understood, to be so inseparable, that whatever is done by the Trinity must be regarded as being done by the Father, and by the Son, and by the Holy Spirit together; and that nothing is done by the Father which is, not also done by the Son and by the Holy Spirit; and nothing done by the Holy Spirit which is not also done by the Father and by the Son; and nothing done by the Son which is not also done by the Father and by the Holy Spirit. From which it seems to follow as a consequence, that the whole Trinity assumed human nature; for if the Son did so, but the Father and the Spirit did not, there is something in which they act separately. Why, then, in our mysteries and sacred symbols, is the Incarnation ascribed only to the Son? This is a very great question, so difficult, and on a subject so vast, that it is impossible either to give a sufficiently clear statement, or to support it by satisfactory proofs. I venture, however, since I am writing to you, to indicate rather than explain what my sentiments are, in order that you, from your talents and our intimacy, through which you thoroughly know me, may for yourself fill up the outline.

~ [Letter 11](#)

...For by Him who is the Truth it was said: "If you have not been faithful in that which is another man's, who will give you that which is your own?" Let us therefore disengage ourselves from care about the passing things of time; let us seek the blessings that are imperishable and sure; let us soar above our worldly possessions. The bee does not the less need its wings when it has gathered an abundant store; for if it sink in the honey it dies.

~ [Letter 15](#)



~~~~~\*~~~~~

Oh PC manufacturer, give me something to annihilate my adversaries and those who don't agree with me. And if you would also, please inject into your product's promotion something with a space alien type theme; because I relate and feel an especially affinity to space aliens.

Yours Sincerely,  
Joe Average Consumer



~~~~~\*~~~~~

If you are dealing with people who are, morally and scientifically speaking, willfully blind and childish, why would you care (or care much) about what they thought By definition, they're not in reality to start with.

~~~~~\*~~~~~

A photograph of a young child sitting at a desk, looking at a computer monitor. The child is wearing a grey dress and has their hand near their face. The desk has a lamp and some papers on it.

**Would You Go Back To School If You Qualified For A Grant? See If You Qualify!**

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| 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 |
| 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 |
| 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 |

Until a denunciation is expressed and or else government moratorium is placed on the use of brain torture radios in the United States, it is impossible for me to take any candidate seriously. But I saw this article on Yahoo that made declamatory reference to Ron Paul's "pointless" internet presidential campaign. This struck me as exceedingly hypocritical; seeing how Yahoo has no shame polluting the internet with *its* pointless, not to mention frequently abusive, spoof-like, and flagrantly obnoxious, advertising.

~~~~~\*~~~~~

What is the Christian religion if not a song? Judaism? Islam? Buddhism? Moral Hindusim? That in their right form shout out the way flowers do to the heavens.

What comes with Christianity is the Spirit of Love and truth. What can you do without such a spirit? Where else can you more reliably obtain it?

If I can wish Love and pity for these orphans and poor animals, is there not someone greater, influential, and of more consequence than I who could and does the same?

Why would not someone who was comparatively all wealthy desire the happiness of everyone, including animals? Some of that description do, some would. However, among the materially richest, indeed is possibly himself the and most rich in that respect, is someone who seeks the destruction of happiness.

Did not Christ crucified know where and what Love was when he was suffering? And yet without true, deep felt Love what is *anything*, at last, worth?

~~~~~\*~~~~~

The rest of the world works and seems to get along fine and well enough, why then should you despair of anyone or anything except humankind and devils? And yet some, even of them, will be saved.

~~~~~\*~~~~~

If you made a deal with Satan and, as result, ended up spending the greater part of your life bothering people; would that make you funny and interesting to others? Funny and interesting to some, I suppose, but these *probably not* the most intelligent of people.

~~~~~\*~~~~~

Though it lasted for years, any material thing can be made to fall apart over night; or in the case of such as stars and galaxies mere ages. Ahh, but right reason which is eternal, you cannot touch it.

~~~~~\*~~~~~

The miracles of Elijah and Elisha, taken literally, may seem like mere magic. And yet they may have been brought about or accomplished by what amounted to a scientific application of principles, and perhaps involving spirit people, and yet *necessarily* consistent with God's will, as determined by hearing the voice of purest and most refined Wisdom; and which no one but a veritable prophet could receive, hear, discern, and experience rationally with sufficient maturity and understanding, and then be able to apply such wisdom with success to the immediately tangible and physical realm. Now whether we will say the incarnate Christ learned from them, or they from he, others can decide as well or better as myself.

~~~~~\*~~~~~

It will be the end of the demon -- *and not a century too soon!*

~~~~~\*~~~~~

True, a small amount of demonism, in minute, measured doses may, and under certain circumstances, be deemed a positive salve and good; perhaps like or as small pox inoculation. However, what we have here and before us (for some time) instead is a gruesome and agonizing plague, which is something else entirely.

~~~~~\*~~~~~

You can always tell the guilty by their inability to give a credible, cogent, and verifiable explanation.

~~~~~\*~~~~~

An irrational person will listen to a spirit person before they will listen to reason; so that if a spirit person, adept at magic and mind control, desires it, it is quite easy for them to render that irrational person "possessed." A religion then is only so good as its people are at minimum rational and honest.

~~~~~\*~~~~~

Contending with the devil means EITHER fighting or ignoring him, the purpose of the first is to repulse him; the second to remind him that (for and despite all his prodigious, incorrigible, and persistent power) of his undeniable presumption and proven insignificance (compared too others) in the eternal, grand scheme of things. But one can never quite do both; so proceed wisely and know precisely which of the two you are or should be doing.

~~~~~\*~~~~~

I wanted to take one additional pause before continuing with our weekend extract from the Church Fathers; this time by making note of the Bay (as in Massachusetts Bay) Book of Psalms (1640) and that was the first printed book in British North America. Offhand, we might think of such a volume as a dry, solemn, and somber Puritan missal intended merely for indoctrination, and without all that much lasting relevance or interest to us. This at least was my own misguided initial reaction when I first became informed of it. Furthermore, we go on to hear that it was superceded in the New England Calvinist liturgy by supposedly improved literary translations, and thus became outdated by the early 18th century. And yet in actually reading the Bay Psalm Book, it's very naivete and humble folk clarity give it a living and spiritually invigorating appeal, and to that extent make the psalms come all the more alive; particularly as this approach so well harmonize with that part of Christian teaching which reaches out to and extols the meek, lowly, and unworldly. Below then are three Bay Book psalms, and for the complete text, see: <http://www.archive.org/details/baypsalmbookbein00eame>

*Psalm 42*

*To the chief musician, Maschil, for the Sons of Korah*

Like as the hart panting doth bray  
after the water brooks,  
even in such wise O God, my soul,  
after thee panting looks.

For God, even for the living God,  
my soul it thirsteth sore;  
Oh when shall I come & appear,  
the face of God before.

My tears have been unto me meat,  
by night also by day,  
while all the day they unto me  
where is thy God do say.

When as I do in mind record  
these things, then me upon  
I do my soul out pour, for I  
with multitude had gone:  
With them unto Gods house I went,  
with voice of joy & praise:  
I with a multitude did go  
that did keep holy days.

My soul why art cast down & art  
stirred in me: thy hope place  
in God, for yet him praise I shall  
for the help of his face.

II.

My God, my soul in me's cast down,  
therefore thee mind I will  
from Jordan's & Hermonites land,  
and from the little hill.

At the noise of thy water spouts  
deep unto deep doth call:  
thy waves they are gone over me,  
also thy billows all.  
His loving kindness yet the Lord  
command will in the day:  
and in the night his song with me,  
to my life's God I'll pray.

I unto God will say, my Rock  
why hast thou forgot me?  
why go I said, by reason of  
pressure of the enemy.

As with a sword within my bones  
my foes reproach me do:  
while all the day, where is thy God?  
they do say me unto.

My soul O wherefore dost thou bow  
thy self down heavily;  
and wherefore in me makest thou  
a stir tumultuously?  
Hope thou in God, because I shall  
with praise him yet advance:  
who is my God, also he is  
health of my countenance.

-----

*Psalm 82*

*A Psalm of Asaph*

The mighty God doth stand within  
th'assembly of the strong;  
and he it is that righteously  
doth judge the gods among.

How long a time is it that ye  
will judge unrighteously?  
And will accept the countenance  
of those that wicked be?

See that ye do defend the poor  
also the fatherless;

unto the needy justice do  
and that are in distress.

The wasted poor, and those that are  
needy deliver ye;  
and them redeem out of the hand  
of such as wicked be.

They know not, nor will understand,  
in darkness they walk on:  
all the foundations of the earth  
quite out of course are gone.

I said that ye are gods and sons  
of th'highest ye are all.

But ye shall die like men, and like  
one of the princes fall.

That thou mayst judge the earth, O God,  
do thou thy self advance;  
for thou shalt have the nations  
for thine inheritance.

-----

*Psalm 95*

O come, let us unto the Lord  
shout loud with singing voice.  
to the rock of our saving health  
let us make joyful noise.

Before his presence let us then  
approach with thanksgiving:  
also let us triumphantly  
with Psalms unto him sing.

For the Lord a great God and great  
King above all gods is.  
In whose hands are deeps of the earth  
and strength of hills are his.

The sea to him doth appertain,  
also he made the same:  
and also the dry land is his  
for it his hands did frame.

O come, and let us worship give,  
and bowing down adore:  
He that our maker is, the Lord  
O let us kneel before.

Because he is our God, and we  
his pasture people are,  
and of his hands the sheep: to day  
if ye his voice will hear.

As in the provocation,  
O harden not your heart:  
as in day of temptation,  
within the vast desert.

When me your fathers tried and prov'd  
and my works looked upon:

Forty years long I grieved was with  
this generation:  
And said, this people err in heart:  
my ways they do not know.

To whom I sware in wrath: if they  
unto my rest should go.

~~~~~\*~~~~~

Let no one be deceived, while Face Book is in many ways useful, and the concept itself certainly a viable one, like Yahoo, YouTube, Amazon, and so many other of the big internet names, etc. those who own and run it are the most corrupt, tasteless, and incompetent sort of people, and who owe their power and position to organized crime as much as to anyone or anything else.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=4voT4D\\_uwyM](http://www.youtube.com/watch?v=4voT4D_uwyM)

["Bobby Rydell One Last Kiss" – from the album "All the Boppin' Hits"]

~~~~~\*~~~~~

Within the preceding week I have been uploading films from my Mabel Normand film/video collection, and other silent films (do a search under my name "William Thomas Sherman" in the "Moving Pictures" section), to the [Internet Archive.org website](http://www.mn-hp.com/mn-internet-archive.html). To see a current list of the MN films as such, go to:  
<http://www.mn-hp.com/mn-internet-archive.html>

~~~~~\*~~~~~

To love what is right better than life without it.

~~~~~\*~~~~~

They are treated like third class citizens, but let's give the animals and insects credit as artists, comedians, singers, dancers, weavers, miners and diggers, architects, builders, travelers, soldiers, hunters, athletes (climbers, runners, swimmers, jumpers), planters, harvesters, food producers (as in bees), nurses, and even sometimes philosophers after a fashion (e.g., in bearing travails and circumstances like a Stoic.)

~~~~~\*~~~~~

["IN THE DOUGH (1932)" with Roscoe Arbuckle from  
[http://www.archive.org/details/InTheDough1932\\_933](http://www.archive.org/details/InTheDough1932_933) ]

~~~~~\*~~~~~

My feeling is is that the people who know bread should be the ones in charge of making and selling it -- not someone else. By the same or at least similar token, while gangsters make good movie subjects they make bad (make that *very bad*) movie makers.

~~~~~\*~~~~~

TALE AS OLD AS TIME -- Lunatics seize control of the insane asylum in this Lon Chaney Sr. classic.

<http://www.archive.org/details/TheMonster1925-WLonChaney>

~~~~~\*~~~~~

A scene, first silent then in sound, from Clara Bow's second to last film "Call Her Savage" (1932), here with Gilbert Roland, and prior to the Hays Code's going into effect.

See: <http://www.youtube.com/watch?v=r-Y8q5RINY0>

See: <http://www.youtube.com/watch?v=iCIZgrvmT58>

["Clara Bow, Gilbert Roland in Call Her Savage" – music by Edward Rolf, Boensnes] and ["Clara Bow Talkie - Call Her Savage (1932)"]

~~~~~\*~~~~~

Before resuming with what has become the regular weekend reading of (and or, if you wish, communion with), the Church Fathers; including; at this juncture, moving on to the writings of the post council of Nicaea period, I wanted to quote this poignant and illuminating passage from Daniel Defoe's *Robinson Crusoe* (1719); in which the castaway trader expresses some of his experience with and views on religion -- and which are no small feature of his story-book survival story. Although alone on his island Crusoe to the world is no one, by means of the written word he becomes all men, and all men are Robinson Crusoe.

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from *CHAPTER XV — FRIDAY'S EDUCATION*

...I endeavoured to clear up this fraud to my man Friday; and told him that the pretence of their old men going up to the mountains to say O to their god Benamuckee [god of the Caribee cannibals] was a cheat; and their bringing word from thence what he said was much more so; that if they met with any answer, or spake with any one there, it must be with an evil spirit; and then I entered into a long discourse with him about the devil, the origin of him, his rebellion against God, his enmity to man, the reason of it, his setting himself up in the dark parts of the world to be worshipped instead of God, and as God, and the many stratagems he made use of to delude mankind to their ruin; how he had a secret access to our passions and to our affections, and to adapt his snares to our inclinations, so as to cause us even to be our own tempters, and run upon our destruction by our own choice.

I found it was not so easy to imprint right notions in his mind about the devil as it was about the being of a God. Nature assisted all my arguments to evidence to him even the necessity of a great First Cause, an overruling, governing Power, a secret directing Providence, and of the equity and justice of paying homage to Him that made us, and the like; but there appeared nothing of this kind in the notion of an evil spirit, of his origin, his being, his nature, and above all, of his inclination to do evil, and to draw us in to do so too; and the poor creature puzzled me once in such a manner, by a question merely natural and innocent, that I scarce knew what to say to him. I had been talking a great deal to him of the power of God, His omnipotence, His aversion to sin, His being a consuming fire to the workers of iniquity; how, as He had made us all, He could destroy us and all the world in a moment; and he listened with great seriousness to me all the while. After this I had been telling him how the devil was God's enemy in the hearts of men, and used all his malice and skill to defeat the good designs of Providence, and to ruin the kingdom of Christ in the world, and the like. "Well," says Friday, "but you say God is so strong, so great; is He not much stronger, much mightier than the devil?" "Yes, yes," says I, "Friday; God is stronger than the devil—God is above the devil, and therefore we pray to God to tread him down under our feet, and enable us to resist his temptations and quench his fiery darts." "But," says he again, "if God much stronger, much mightier than the wicked devil, why God no kill the devil, so make him no more do wicked?" I was strangely surprised at this question; and, after all, though I was now an old man, yet I was but a young doctor, and ill qualified for a casuist or a solver of difficulties; and at first I could not tell what to say; so I pretended not to hear him, and asked him what he said; but he was too earnest for an answer to forget his question, so that he repeated it in the very same broken words as above. By this time I had recovered myself a little, and I said, "God will at last punish him severely; he is reserved for the judgment, and is to be cast into the bottomless pit, to dwell with everlasting fire." This did not satisfy Friday; but he returns upon me, repeating my words, "'Reserve at last!' me no understand—but why not kill the devil now; not kill great ago?" "You may as well ask me," said I, "why God does not kill you or me, when we do wicked things here that offend Him—we are preserved to repent and be pardoned." He mused some time on this. "Well, well," says he, mightily affectionately, "that well—so you, I, devil, all wicked, all preserve, repent, God pardon all." Here I was run down again by him to the last degree; and it was a testimony to me, how the mere notions of nature, though they will guide reasonable creatures to the knowledge of a God, and of a worship or homage due to the supreme being of God, as the consequence of our nature, yet nothing but divine revelation can form the knowledge of Jesus Christ, and of redemption purchased for us; of a Mediator of the new covenant, and of an Intercessor at the footstool of God's throne; I say, nothing but a revelation from Heaven can form these in the soul; and that, therefore, the gospel of our Lord and Saviour Jesus Christ, I mean the Word of God, and the Spirit of God, promised for the guide and sanctifier of His people, are the absolutely necessary instructors of the souls of men in the saving knowledge of God and the means of salvation.

I therefore diverted the present discourse between me and my man, rising up hastily, as upon some sudden occasion of going out; then sending him for something a good way off, I seriously prayed to God that He would enable me to instruct savingly this poor savage; assisting, by His Spirit, the heart of the poor ignorant creature to receive the light of the knowledge of God in Christ, reconciling him to Himself, and would guide me so to speak to him from the Word of God that his conscience might be convinced, his eyes opened, and his soul saved. When he came again to me, I entered into a long discourse with him upon the subject of the redemption of man by the Saviour of the world, and of the doctrine of the gospel preached from Heaven, viz. of repentance towards God, and faith in our blessed Lord Jesus. I then explained to him as well as I could why our blessed Redeemer took not on Him the nature of angels but the seed of Abraham; and how, for that reason, the fallen angels had no share in the redemption; that He came only to the lost sheep of the house of Israel, and the like.

I had, God knows, more sincerity than knowledge in all the methods I took for this poor creature's instruction, and must acknowledge, what I believe all that act upon the same principle will find, that in laying things open to him, I really informed and instructed myself in many things that either I did not know or had not fully considered before, but which occurred naturally to my mind upon searching into them, for the information of this poor savage; and I had more affection in my inquiry after things upon this occasion than ever I felt before: so that, whether this poor wild wretch was better for me or no, I had great reason to be thankful that ever he came to me; my grief sat lighter, upon me; my habitation grew comfortable to me beyond measure: and when I reflected that in this solitary life which I have been confined to, I had not only



been moved to look up to heaven myself, and to seek the Hand that had brought me here, but was now to be made an instrument, under Providence, to save the life, and, for aught I knew, the soul of a poor savage, and bring him to the true knowledge of religion and of the Christian doctrine, that he might know Christ Jesus, in whom is life eternal; I say, when I reflected upon all these things, a secret joy ran through every part of My soul, and I frequently rejoiced that ever I was brought to this place, which I had so often thought the most dreadful of all afflictions that could possibly have befallen me.

I continued in this thankful frame all the remainder of my time; and the conversation which employed the hours between Friday and me was such as made the three years which we lived there together perfectly and completely happy, if any such thing as complete happiness can be formed in a sublunary state. This savage was now a good Christian, a much better than I; though I have reason to hope, and bless God for it, that we were equally penitent, and comforted, restored penitents. We had here the Word of God to read, and no farther off from His Spirit to instruct than if we had been in England. I always applied myself, in reading the Scripture, to let him know, as well as I could, the meaning of what I read; and he again, by his serious inquiries and questionings, made me, as I said before, a much better scholar in the Scripture knowledge than I should ever have been by my own mere private reading. Another thing I cannot refrain from observing here also, from experience in this retired part of my life, viz. how infinite and inexpressible a blessing it is that the knowledge of God, and of the doctrine of salvation by Christ Jesus, is so plainly laid down in the Word of God, so easy to be received and understood, that, as the bare reading the Scripture made me capable of understanding enough of my duty to carry me directly on to the great work of sincere repentance for my sins, and laying hold of a Saviour for life and salvation, to a stated reformation in practice, and obedience to all God's commands, and this without any teacher or instructor, I mean human; so the same plain instruction sufficiently served to the enlightening this savage creature, and bringing him to be such a Christian as I have known few equal to him in my life.

As to all the disputes, wrangling, strife, and contention which have happened in the world about religion, whether niceties in doctrines or schemes of church government, they were all perfectly useless to us, and, for aught I can yet see, they have been so to the rest of the world. We had the sure guide to heaven, viz. the Word of God; and we had, blessed be God, comfortable views of the Spirit of God teaching and instructing by His word, leading us into all truth, and making us both willing and obedient to the instruction of His word. And I cannot see the least use that the greatest knowledge of the disputed points of religion, which have made such confusion in the world, would have been to us, if we could have obtained it. But I must go on with the historical part of things, and take every part in its order...

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An internet milestone.

<http://www.archive.org/details/ASmallTownIdol1921-AbridgedWithNarration>

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And on *whose behalf* is all this corporate centralization (including undercutting the competition through theft, extortion, bribery, vandalism, censorship, blackballing, obstruction of justice, torture, and, as need be, assassination) going on? Now I should've known. Why "*The People*" of course.

~~~~~\*~~~~~

(Excuse the as usual quite *needless* ads.)

See: <http://www.youtube.com/watch?v=ZcQtUdZ5Afs&feature=relmfu>

["Scarface (6/8) Movie CLIP - No Wife, No Kids (1983) HD"]

~~~~~\*~~~~~

If someone needs to use violence (including vandalism), thinking particularly of violence carried on in an ongoing and persistent manner, it is (you will find, in ten out of ten cases) because they have nothing really worth saying to begin with.

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Merriam-Webster's Dictionary gives one definition of "plasma" as "a collection of charged particles (as in the atmospheres of stars or in a metal) containing about equal numbers of positive ions and electrons and exhibiting some properties of a gas but differing from a gas in being a good conductor of electricity and in being affected by a magnetic field."

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Uncle Sam: "There now. Just hand over to me those brain torture radios, and we won't have any trouble."

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The rational mind deals with probabilities, the heart with certainties. Though those certainties are liable to change, depending on the individual.

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[*Note.* This will be the last of our readings from the Ante-Nicene council (325 A.D.) Fathers, and in a week or so we will resume with extracts from saints and inspired thinkers of the Post-Nicene period.]

[ch. 1]...The word symphony is strictly applied to the harmonies of sounds in music. And there are indeed among musical sounds some accordant and others discordant. But the Evangelic Scripture is familiar with the name as applied to musical matters in the passage, "He heard a symphony and dancing." [Luke 15:25] For it was fitting that when the son who had been lost and found came by penitence into concord with his father a symphony should be heard on the occasion of the joyous mirth of the house. But the wicked Laban was not acquainted with the word symphony in his saying to Jacob, "And if you had told me I would have sent you away with mirth and with music and with drums and a harp." [Genesis 31:27] But akin to the symphony of this nature is that which is written in the second Book of Kings when "the brethren of Aminadab went before the ark, and David and his son played before the Lord on instruments artistically fitted with might and with songs;" [2 Samuel 6:4-5] for the instruments thus fitted with might and with songs, had in themselves the musical symphony which is so powerful that when two only, bring along with the symphony which has relation to the music that is divine and spiritual, a request to the Father in heaven about anything whatsoever, the Father grants the request to those who ask along with the symphony on earth—which is most miraculous,— those things which those who have made the symphony spoken of may have asked. So also I understand the apostolic saying "Defraud ye not one the other except it be by agreement for a season that you may give yourselves unto prayer." [1 Corinthians 7:5] For since the word

harmony is applied to those who marry according to God in the passage from Proverbs which is as follows: "Fathers will divide their house and substance to their sons, but from God the woman is married to the man," it is a logical consequence of the harmony being from God, that the name and the deed should enjoy the agreement with a view to prayer, as is indicated in the word, "unless it be by agreement." [1 Corinthians 7:5] Then the Word repeating that the agreeing of two on the earth is the same thing as the agreeing with Christ, adds, "For where two or three are gathered together in My name." [Matthew 18:20] Therefore the two or three who are gathered together in the name of Christ are those who are in agreement on earth, not two only but sometimes also three. But he who has the power will consider whether this agreement and a congregation of this sort in the midst of which Christ is, can be found in more, since "narrow and straightened is the way that leads unto life, and few be they that find it." [Matthew 7:14] But perhaps also not even few but two or three make a symphony as Peter and James and John, to whom as making a symphony the Word of God showed His own glory. But two made a symphony, Paul and Sosthenes, when writing the first Epistle to the Corinthians; [1 Corinthians 1:1] and after this Paul and Timothy when sending the second Epistle to the same. [2 Corinthians 1:1] And even three made a symphony when Paul and Silvanus and Timothy gave instruction by letter to the Thessalonians. [1 Thessalonians 1:1] But if it be necessary also from the ancient Scriptures to bring forward the three who made a symphony on earth, so that the Word was in the midst of them making them one, attend to the superscription of the Psalms, as for example to that of the forty-first, which is as follows: "Unto the end, unto understanding, for the sons of Korah." For though there were three sons of Korah whose names we find in the Book of Exodus, [Exodus 6:24] Aser, which is, by interpretation, "instruction," and the second Elkana, which is translated, "possession of God," and the third Abiasaph, which in the Greek tongue might be rendered, "congregation of the father," yet the prophecies were not divided but were both spoken and written by one spirit, and one voice, and one soul, which wrought with true harmony, and the three speak as one, "As the heart pants after the springs of the water, so pants my soul after you, O God." But also they say in the plural in the forty-fourth Psalm, "O God, we have heard with our ears." But if you wish still further to see those who are making symphony on earth look to those who heard the exhortation, "that you may be perfected together in the same mind and in the same judgment," [1 Corinthians 1:10] and who strove after the goal, "the soul and the heart of all the believers were one," [Acts 4:32] who have become such, if it be possible for such a condition to be found in more than two or three, that there is no discord between them, just as there is no discord between the strings of the ten-stringed psaltery with each other. But they were not in symphony in earth who said, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," [1 Corinthians 1:12] but there were schisms among them, upon the dissolution of which they were gathered together in company with the spirit in Paul, with the power of the Lord Jesus Christ, [1 Corinthians 5:4] that they might no longer "bite and devour one another so that they were consumed by one another;" [Galatians 5:15] for discord consumes, as concord brings together, and admits the Son of God who comes in the midst of those who have become at concord. And strictly, indeed, concord takes place in two things generic, through the perfecting together, as the Apostle has called it, of the same mind by an intellectual grasp of the same opinions, and through the perfecting together of the same judgment, by a like way of living. But if whenever two of us agree on earth as touching anything that they shall ask, it shall be done for them of the Father of Jesus who is in heaven, [Matthew 18:19] plainly when this is not done for them of the Father in heaven as touching anything that they shall ask, there the two have not been in agreement on earth; and this is the cause why we are not heard when we pray, that we do not agree with one another on earth, neither in opinions nor in life. But further also if we are the body of Christ and God has set the members each one of them in the body that the members may have the same care one for another, and may agree with one another, and when one member suffers, all the members suffer with it, and if one be glorified, they rejoice with it, we ought to practise the symphony which springs from the divine music, that when we are gathered together in the name of Christ, He may be in the midst of us, the Word of God, and the Wisdom of God, and His Power. [1 Corinthians 1:24]

[ch. 9]...But the truth is not so; for when God wished all at once to rekindle in the memories of all everything that had been done by each one throughout the whole time, in order that each might become conscious of his own doings whether good or bad, He would do it by His ineffable power. For it is not with God as with us; for if we wish to call some things to remembrance, we require sufficient time for the detailed account of what has been said by us, and to bring to our remembrance the things which we wish to remember; but if He wished to call to our memory the things which have been done in this life, in order that becoming conscious of what we have done we may apprehend for what we are punished or honoured, He

could do so. But if any one disbelieves the swiftness of the power of God in regard to these matters, he has not yet had a true conception of the God who made the universe, who did not require times to make the vast creation of heaven and earth and the things in them; for, though He may seem to have made these things in six days, there is need of understanding to comprehend in what sense the words “in six days” are said, on account of this, “This is the book of the generation of heaven and earth,” [Galatians 2:4] etc. Therefore it may be boldly affirmed that the season of the expected judgment does not require times, but as the resurrection is said to take place “in a moment, in the twinkling of an eye,” [1 Corinthians 15:52] so I think will the judgment also be.

[ch. 11]...But it were indeed a hard task to tell according to the conception of Jesus who is the one fellow-servant who was found to be owing a hundred pence, not to his own lord, but to him who owed many talents, and who are the fellow-servants who saw the one taking by the throat, and the other taken, and were exceedingly sorry, and represented clearly unto their own lord all that had been done. But what the truth in these matters is, I declare that no one can interpret unless Jesus, who explained all things to His own disciples privately, takes up His abode in his reason, and opens up all the treasures in the parable which are dark, hidden, unseen, and confirms by clear demonstrations the man whom He desires to illumine with the light of the knowledge of the things that are in this parable, that he may at once represent who is brought to the king as the debtor of many talents, and who is the other one who owes to him a hundred pence, etc.; whether he can be the man of sin previously mentioned, [2 Thessalonians 2:3] or the devil, or neither of these, but some other, whether a man, or some one of these under the sway of the devil; for it is a work of the wisdom of God to exhibit the things that have been prophesied concerning those who are in themselves of a certain nature, or have been made according to such and such qualities, whether among visible powers or also among some men, in whatever way they may have been written by the Holy Spirit. But as we have not yet received the competent mind which is able to be blended with the mind of Christ, and which is capable of attaining to things so great, and which is able with the Spirit to “search all things, even the deep things of God,” [1 Corinthians 2:10] we, forming an impression still indefinitely with regard to the matters in this passage, are of opinion that the wicked servant indicated by the parable who is here represented in regard to the debt of many talents, refers to some definite one.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of Matthew, Book XIV\*](#)

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As a follow-up to our last...and just look at what all those poor Chinese are missing -- completely worthless (albeit phenomenally expensive), monopolistic, and uncompetitive junk. Do not the Chinese have propaganda of their own? Moreover, are we to understand Vice President Biden himself watches these and such films?



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America's Export (Yeah right.)



China's Xi sells U.S. trade elixir, personal chemistry

LOS ANGELES (Reuters) - China's leader-in-waiting Xi Jinping on Friday swiped away fears that his country's economic growth could stumble, and turned to courting American companies, film-makers and governors hungry for a slice of that growth on the final day of his U.S. visit. At the end of Vice President Xi's five-day trip, his U.S. counterpart Joe Biden announced China had agreed to make it easier for Hollywood to distribute movies to China's expanding audiences. ...

[For Feb. 18, 2012]

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Perhaps you already knew, but I myself only learned of late that Mary Ann Lamb, sister of Charles Lamb and co-author of *Tales From Shakespeare* (1807), stabbed her mother in the heart with a kitchen knife. The Wikipedia article on her attributes this to Mary's suffering from Bipolar disorder. Hmmm. Myself, I am more inclined to think criminal spirit people played a part in inciting and inducing such an act. But then as you know, discussing spirit people scientifically, in light of the enormous and billion dollar profits made from "Harry Potter," rabid fantasy, and serial killer movies, is forbidden. For more on Mary, see <http://studymore.org.uk/ylamb.htm>

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Success may be due to merit, yes. But it may also be due to the devil. And to the degree it's the devil, there's no merit in it.

~~~~~\*~~~~~

*Home*

The world is only so fallen as we permit.  
And if the world is fallen,  
It is because we let it.  
And instead of climbing up out of the hole,  
We confuse our deluded part for the whole.  
You can't say there is no point,  
Because if you do, then  
What is the point of your saying so?  
But evidently your kingdom is not of this world.  
You who reject God, the One  
As either the beginning or the end,  
And instead explain our motivations  
By how psychologically wends.  
However, pray, did a utopian like you  
Ever end up in this world you rue?

After what happened all was quiet,  
And no one was left in the silence.  
At one time it was home,  
And they left abandoning it,  
And won't come back again.  
And yet now the house alone  
Was never itself to blame.  
It had for happiness been framed.  
Would that God will love it;  
Now that they are given up and gone.

It sank into the night's sleep.  
Yet the winds wildly whirled,  
Whisperings secret thoughts  
Which only the trees heard;  
Thrashing roofs, walls rattle and shake,  
Battering, rattling at the door;  
Leaving the leaves to shudder in its wake.  
How quiet for a moment it all is  
Until the wind returns again.  
In its revels like spirits who cannot  
Bring good yet who will chide our wrong,  
Vagrant demons lurking  
Where they should not be.

There the poor thing was left;  
Alone, abandoned, still such a child.  
She did know what happened.  
Someone was supposed to've loved her.  
Instead she was thrown away;  
And for me to find her mad.  
So I tried.  
But she died.  
In error, in error,  
Going down, down, down.  
And thus many are forgot,  
Known only to the Lord.

Was life, thanks to evil,  
Ever worth living?  
Maybe not.  
Even so, you are in no position to judge.  
Yes, perhaps you are right in your despair.  
Yet because life is in motion,  
How can you rightly know say?  
Can you know Time the way God knows it?  
While today lies fallow,  
Tomorrow's another field,  
In which to grow and live.  
Fire warms, earth holds,  
Water carries, air lifts.  
Love seeps in.  
Not the way you want or need it now,  
But it seeks to reach you all the same.  
Looking out from the place everlasting,  
And to know those who've died are safe;  
Where no strife can touch them more.

Life as they say is a journey.  
You can say this, you can say that.  
But whatever you say,  
You still have to go it.  
We do what we can;  
We can't hold ourselves to more  
Or fuss about what can't be helped.  
And yet there is hope in honest truth;

Which devils cannot darken or liars dampen.  
Be then in it calm and still as the moon  
And proceed majestically like the stars.

When Abram left the Chaldeess,  
Moving past the desert sea,  
What was he fleeing?  
Could he have foreseen  
His effect on what was to be?  
All he knew  
Was that he was striking out  
To something new.

A new place to live  
Where he could be true  
By all means.  
The ideal is all that's real. All the rest,  
Including even Nature, are its flimsy shade;  
Ever manipulated by others or ourselves.  
Flesh dies, but the Spirit will go on.  
You are not the Light. But be as a mirror,  
And reflect it to others, and this retain:  
Somewhere someone joys in the peace you crave;  
Be patient then your soul to save.

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Sure, at first and originally he was a human being. But *that* was a long time ago.

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So you arrive at the proverbial pearly gates, and the proverbial St. Peter asks you to list the ten commandments, the names of the twelve tribes of Israel, and all of the twelve apostles. Can you do it?

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This song came up, but I just had to find something different...And didn't I!

See: <http://www.youtube.com/watch?v=HP6k5HXnuj0>

["Cher- Fire & Rain"]

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Can't wait for the premiere of the soon to be released "Billionaire Bum." (Now how's *that* for politically incorrect?)

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Deny him his assumptions, and if you are as obdurate and intractable as he is, you can sooner or later take the wind out of the demonist's seemingly imperturbable self-assurance.

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[ch. 8]...Let it be granted, then, that, as in the case of Job, the Father first delivered up the Son to the opposing powers, and that then they delivered Him up into the hands of men, among which men Judas also was, into whom after the sop [i.e., dipping in the cup, John 13:27] Satan entered, who delivered Him up in a more authoritative manner than Judas. But take care lest on comparing together the delivering up of the Son by the Father to the opposing powers, with the delivering up of the Saviour by them into the hands of men, you should think that what is called the delivering up is the same in the case of both. For understand that the Father in His love of men delivered Him up for us all; but the opposing powers, when they delivered up the Saviour into the hands of men, did not intend to deliver Him up for the salvation of some, but, as far as in them lay, since none of them knew “the wisdom of God which was hidden in a mystery,” [1 Corinthians 2:7-8] they gave Him up to be put to death, that His enemy death might receive Him under its subjection, like those who die in Adam; [1 Corinthians 15:22] and also the men who slew Him did so, as they were moulded after the will of those who wished indeed that Jesus should become subject to death. I have deemed it necessary also to examine into these things, because that when Jesus was delivered up into the hands of men, He was not delivered up by men into the hands of men, but by powers to whom the Father delivered up His Son for us all, and in the very act of His being delivered up, and coming under the power of those to whom He was delivered up, destroying him that has the power of death; for “through death He brought to nought him that has the power of death, that is, the devil, and delivered all them who through fear of death were all their lifetime subject to bondage.” [Hebrews 2:14-15]

[ch. 16] But first we may expound it in simple fashion. One, expounding the word of the Saviour here after the simple method, might say that, if any one who is a man mortifies the lusts of manhood, putting to death by the spirit the deeds of the body, and “always bearing about in the body the putting to death of Jesus,” [2 Corinthians 4:10] to such a degree that he has the condition of the little child who has not tasted sensual pleasures, and has had no conception of the impulses of manhood, then such an one is converted, and has become as the little children. And the greater the advance he has made towards the condition of the little children in regard to such emotions, by so much the more as compared with those who are in training and have not advanced to so great a height of self-control, is he the greatest in the kingdom of heaven. But that which has been said about little children in respect of lustful pleasures, the same might also be said in regard to the rest of the affections and infirmities and sicknesses of the soul, into which it is not the nature of little children to fall, who have not yet fully attained to the possession of reason; as, for example, that, if any one be converted, and, though a man, such an one becomes as a child in respect of anger; and, as is the child in relation to grief, so that sometimes he laughs and plays at the very time that his father or mother or brother is dead, he who is converted would become such an one as little children; and, having received from the Word a disposition incapable of grief, so that he becomes like the little child in regard to grief. And the like you will say about what is called pleasure, in regard to which the wicked are irrationally lifted up, from which little children do not suffer, nor such as have been converted and become as little children. As, then, it has been accurately demonstrated also by others, that no passion is incident to the little children who have not yet attained to full possession of reason; and if no passion, clearly fear also; but, if there be anything corresponding to the passions, these are faint, and very quickly suppressed, and healed in the case of little children, so that he is worthy of love, who, being converted as the little children, has reached such a point as to have, as it were, his passions in subjection like the little children. And with regard to fear, therefore, similar things to those spoken might be conceived, that the little children do not experience the fear of the wicked, but a different thing, to which those who have an accurate knowledge of questions in regard to the passions and their names give the name of fear; as, for example, in the case of children there is a forgetfulness of their evils at the very time of their tears, for they change in a moment, and laugh and play along with those who were thought to grieve and terrify them, but in truth had wrought in them no such emotion. So too, moreover, one will humble himself like the little child which Jesus called; for neither haughtiness, nor conceit in respect of noble birth, or wealth, or any of those things which are thought to be good, but are not, comes to a little child. Wherefore you may see those who are not altogether infants, up to three or four years of age, like to those who are of mean birth, though they may seem to be of noble birth, and not appearing at all to love rich children rather than the poor. If, therefore, in the same way as according to their age children are affected towards those passions which exalt the senseless, the disciple of Jesus under the influence of reason has humbled himself like the little child which Jesus showed, not being exalted because of vainglory, nor puffed up on the ground of wealth, or raiment, nor elated because of noble birth, in particular are they to be received and imitated in the name of Jesus, who have been converted as the Word showed, like the little child which Jesus took to Him; since especially in such the



Christ is, and therefore He says, “Whosoever shall receive one such little child in My name receives Me.” [Matthew 18:5]

[ch. 21] But if any one seems to be called a disciple, but yet is of the world, because of his loving the world, and the things therein—I mean, the life in the place round about the earth, and the property in it, or the possessions, or any form of wealth whatsoever—so that the saying, “they are not of the world,” [John 17:16] does not fit him; to him, as being really of the world, shall come that which happens to the world, the “woe, because of occasions of stumbling.” But let him who wishes to avoid this woe not be a lover of life, but let him say with Paul, “The world is crucified unto me, and I unto the world.” [Galatians 6:14] For the saints while “in the tabernacle, do groan being burdened” [2 Corinthians 5:4] with “the body of humiliation,” and do all things that they may become worthy to be found in the mystery of the resurrection, when God shall fashion anew the body of humiliation not of all, but of those who have been truly made disciples to Christ, so that it may be conformed to the body of the glory of Christ. [Philippians 3:21] For as none of the “woes” happen to any of the disciples of Christ, so does not this “woe, because of occasions of stumbling;” for, supposing that thousands of occasions should arise, they shall not touch those who are no longer of the world. But if any one, because of his faith wanting ballast, and the instability of his submission in regard to the Word of God, is capable of being caused to stumble, let him know that he is not called by Jesus His disciple. Now we must suppose that so many stumbling-blocks come, that, as a result, the woes extend not to some parts of the earth, but to the whole “world” which is in it.

[ch. 23] Next we must test accurately the meaning of the word “necessity” in the passage, “For there is a necessity that the occasions come,” [Matthew 18:7] and to the like effect in Luke, “It is ‘inadmissible’ but that occasions of stumbling should come,” [Luke 18:1] instead of “impossible.” And as it is necessary that that which is mortal should die, and it is impossible but that it should die, and as it must needs be that he who is in the body should be fed, for it is impossible for one who is not fed to live, so it is necessary and impossible but that occasions of stumbling should arise, since there is a necessity also that wickedness should exist before virtue in men, from which wickedness stumbling-blocks arise; for it is impossible that a man should be found altogether sinless, and who, without sin, has attained to virtue. For the wickedness in the evil powers, which is the primal source of the wickedness among men, is altogether eager to work through certain instruments against the men in the world. And perhaps also the wicked powers are more exasperated when they are cast out by the word of Jesus, and their worship is lessened, their customary sacrifices not being offered unto them; and there is a necessity that these offenses come; but there is no necessity that they should come through any particular one; wherefore the “woe” falls on the man through whom the stumbling-block comes, as he has given a place to the wicked power whose purpose it is to create a stumbling-block. But do not suppose that by nature, and from constitution, there are certain stumbling-blocks which seek out men through whom they come; for as God did not make death, so neither did He create stumbling-blocks; but free-will begot the stumbling-blocks in some who did not wish to endure toils for virtue.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of Matthew, Book XIII\*](#)

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Deeds which God permits but does not encourage are not acts or actions of God, and are, by definition, the acts of someone else. So that if there are such acts, then not all acts that occur can be ascribed to or are the result of Divine Providence.

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See: <http://www.youtube.com/watch?v=6IvKTspkhnw>

["Herb Alpert - Mexican Shuffle "]

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Scientific or political progress without moral progress is no progress. And it wasn't religion that failed Western civilization; instead it was that part of religion which abandoned morals in favor of spirit people magic and supernaturalism; thus discrediting religion.

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Lying and deception, taken casually, are forms of spiritual pollution, and the more their use increases, the dirtier and more befouled society becomes; thus putting it at risk of more and other sicknesses -- such as corruption, violent crime, and sundry kinds of injustice. In short, if you can't get rid of brazen falsehood, hell and damnation, what good is all the rest of it?

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*"Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool."* ~ Isaiah 1:18

Allowing for the viciously brutal, harsh, and maligned sort of life he's been forced to live for decades now, Charles Manson, if you happen to follow his website, has developed into an at times powerful free verse poet and ecological visionary. True, the guy is beat up as badly as you would expect him to be, and his writing suffers from the occasional and incomprehensible rant. Yet there *is* something touching and admirable in his surmounting the many challenges that have been dumped on him, and in the midst of all the chaos and abuse, he manages not infrequently to be one of the most eloquent and deeply profound LIFE spokesmen of our time.

For more, see:

<http://www.mansondirect.com/>

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The danger is not so much in their being insincere, dishonest, hypocritical, and or hardly rational; nor even in their possessing unimaginable wealth, power, and privilege. The problem rather is their being in a position to force themselves on and dictate to the lives of others who, for obvious and understandable reason, want nothing to do with them.

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Someone I know on Face Book posted this quotation.

*"Grace is given not because we have done good works, but in order that we may be able to do them."* ~St. Augustine

To which I responded:

Yes, but if a person isn't doing good works then they evidently are not very well off in grace.

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I noticed this was yanked off YouTube; which is a real shame because the video it came from is very funny and no less enjoyable and pathos and mirth filled as the music itself. In case then you missed it from earlier...(and download it while you still can using the URL:)

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[ch. 4] “Again the kingdom of heaven is like a treasure hidden in the field, which a man found and hid.” [Matthew 13:44] The former parables He spoke to the multitudes; but this and the two which follow it, which are not *parables* but *similitudes* in relation to the kingdom of heaven, He seems to have spoken to the disciples when in the house. In regard to this and the next two, let him who “gives heed to reading” [1 Timothy 4:13] inquire whether they are parables at all. In the case of the latter the Scripture does not hesitate to attach in each case the name of parable; but in the present case it has not done so; and that naturally. For if He spoke to the multitudes in parables, and “spoke all these things in parables, and without a parable spoke nothing to them,” [Matthew 13:34] but on going to the house He discourses not to the multitudes but to the disciples who came to Him there, manifestly the things spoken in the house were not parables: for, to them that are without, even to those to whom “it is not given to know the mysteries of the kingdom of heaven,” [Matthew 13:11] He speaks in parables. Some one will then say, If they are not really parables, what are they? Shall we then say in keeping with the diction of the Scripture that they are similitudes (comparisons)? Now a similitude differs from a parable; for it is written in Mark, “To what shall we compare the kingdom of God, or in what parable shall we set it forth?” [Mark 4:30] From this it is plain that there is a difference between a similitude and a parable. The similitude seems to be generic, and the parable specific. And perhaps also as the similitude, which is the highest genus of the parable, contains the parable as one of its species, so it contains that particular form of similitude which has the same name as the genus. This is the case with other words as those skilled in the giving of many names have observed; who say that “impulse” is the highest genus of many species, as, for example, of “disinclination” and “inclination,” and say that, in the case of the species which has the same name as the genus, “inclination” is taken in opposition to and in distinction from “disinclination.”

[ch. 7] “Again the kingdom of heaven is like a man that is a merchant seeking goodly pearls.” [Matthew 13:45] There are many merchants engaged in many forms of merchandise, but not to any one of these is the kingdom of heaven like, but only to him who is seeking goodly pearls, and has found one equal in value to many, a very costly pearl which he has bought in place of many. I consider it reasonable, then, to make some inquiry into the nature of the pearl. Be careful however to note, that Christ did not say, “He sold all the pearls that he had,” for he sold not only those which one seeking goodly pearls had bought, but also everything which he had, in order to buy that goodly pearl. We find then in those who write on the subject of stones, with regard to the nature of the pearl, that some pearls are found by land, and some in the sea. The land pearls are produced among the Indians [of Asia] only, being fitted for signet-rings and collets and necklaces; and the sea pearls, which are superior, are found among the same Indians, the best being produced in the Red Sea. The next best pearls are those taken from the sea at Britain; and those of the third quality, which are inferior not only to the first but to the second, are those found at Bosphorus off Scythia. Concerning the Indian pearl these things further are said. They are found in mussels, like in nature to very large spiral snail-shells; and these are described as in troops making the sea their pasture-ground, as if under the guidance of some leader, conspicuous in colour and size, and different from those under him, so that he has an analogous position to what is called the queen of the bees. And likewise, in regard to the fishing for the best— that is, those in India— the following is told. The natives surround with nets a large circle of the shore, and dive down, exerting themselves to seize that one of them all which is the leader; for they say that, when this one is captured, the catching of the troop subject to it costs no trouble, as not one of those in the troop remains stationary, but as if bound by a thong follows the leader of the troop. It is said also that the formation of the pearls in India requires periods of time, the creature undergoing many changes and alterations until it is perfected. And it is further reported that the shell -- I mean, the shell of the animal which bears the pearl -- opens and gapes, as it were, and being opened receives into itself the dew of heaven; when it is filled with dew pure and untroubled, it becomes illumined and brings forth a large and well-formed pearl; but if at any time it receives dew darkened, or uneven, or in winter, it conceives a pearl cloudy and disfigured with spots. And this we also find that if it be intercepted by lightning when it is on the way towards the completion of the stone with which it is pregnant, it closes, and, as it were in terror, scatters and pours forth its offspring, so as to form what are called “physemata.” And sometimes, as if premature, they are born small, and are somewhat cloudy though well-formed. As

compared with the others the Indian pearl has these features. It is white in colour, like to silver in transparency, and shines through as with a radiance somewhat greenish yellow, and as a rule is round in form; it is also of tender skin, and more delicate than it is the nature of a stone to be; so it is delightful to behold, worthy to be celebrated among the more notable, as he who wrote on the subject of stones used to say. And this is also a mark of the best pearl, to be rounded off on the outer surface, very white in colour, very translucent, and very large in size. So much about the Indian pearl. But that found in Britain, they say, is of a golden tinge, but somewhat cloudy, and duller in sparkle. And that which is found in the strait of Bosphorus is darker than that of Britain, and livid, and perfectly dim, soft and small. And that which is produced in the strait of Bosphorus is not found in the “pinna” which is the pearl-bearing species of shells, but in what are called mussels; and their habitat -- I mean those at Bosphorus -- is in the marshes. There is also said to be a fourth class of pearls in Acarnania in the “pinnae” of oysters. These are not greatly sought after, but are irregular in form, and perfectly dark and foul in colour; and there are others also different from these in the same Acarnania which are cast away on every ground.

[ch. 8] Now, having collected these things out of dissertations about stones, I say that the Saviour with a knowledge of the difference of pearls, of which some are in kind goodly and others worthless, said, “The kingdom of heaven is like a man that is a merchant seeking goodly pearls;” [Matthew 13:45] for, if some of the pearls had not been worthless, it would not have been said, “to a man seeking goodly pearls.” Now among the words of all kinds which profess to announce truth, and among those who report them, he seeks pearls. And let the prophets be, so to speak, the mussels which conceive the dew of heaven, and become pregnant with the word of truth from heaven, the goodly pearls which, according to the phrase here set forth, the merchantman seeks. And the leader of the pearls, on the finding of which the rest are found with it, is the very costly pearl, the Christ of God, the Word which is superior to the precious letters and thoughts in the law and the prophets, on the finding of which also all the rest are easily taken. And the Saviour holds converse with all the disciples, as merchant-men who are not only seeking the goodly pearls but who have found them and possess them, when He says, “Cast not your pearls before swine.” [Matthew 7:6] Now it is manifest that these things were said to the disciples from that which is prefixed to His words, “And seeing the multitudes He went up into the mountain, and when He had sat down His disciples came unto Him;” [Matthew 5:1] for, in the course of those words, He said, “Give not that which is holy unto the dogs, neither cast your pearls before the swine.” [Matthew 7:6] Perhaps, then, he is not a disciple of Christ, who does not possess pearls or the very costly pearl, the pearls, I mean, which are goodly; not the cloudy, nor the darkened, such as the words of the heterodox, which are brought forth not at the sunrise, but at the sunset or in the north, if it is necessary to take also into the comparison those things on account of which we found a difference in the pearls which are produced in different places. And perhaps the muddy words and the heresies which are bound up with works of the flesh, are the darkened pearls, and those which are produced in the marshes, not goodly pearls.

[ch. 15] Now since “every scribe who has been made a disciple to the kingdom of heaven is like a man that is a householder who brings forth out of his treasury things new and old,” [Matthew 13:52] it clearly follows, by “conversion of the proposition,” as it is called, that every one who does not bring forth out of his treasury things new and old, is not a scribe who has been made a disciple unto the kingdom of heaven. We must endeavour, therefore, in every way to gather in our heart, “by giving heed to reading, to exhortation, to teaching,” [1 Timothy 4:13] and by “meditating in the law of the Lord day and night,” not only the new oracles of the Gospels and of the Apostles and their Revelation, but also the old things in the law “which has the shadow of the good things to come,” [Hebrews 10:1] and in the prophets who prophesied in accordance with them. And these things will be gathered together, when we also read and know, and remembering them, compare at a fitting time things spiritual with spiritual, not comparing things that cannot be compared with one another, but things which admit of comparison, and which have a certain likeness of diction signifying the same thing, and of thoughts and of opinions, so that by the mouth of two or three or more witnesses [Matthew 18:16] from the Scripture, we may establish and confirm every word of God. By means of them also we must refute those who, as far as in them lies, cleave in two the Godhead and cut off the New from the Old, so that they are far removed from likeness to the householder who brings forth out of his treasury things new and old...

[ch. 17]...And to so great a reputation among the people for righteousness did [from] this James [the Just, also "the Less," son of Alphaeus] arise, that Flavius Josephus, who wrote the "Antiquities of the Jews" in twenty books, when wishing to exhibit the cause why the people suffered so great misfortunes that even the temple was razed to the ground, said, that these things happened to them in accordance with the wrath of God in consequence of the things which they had dared to do against James the brother of Jesus who is called Christ. And the wonderful thing is, that, though he did not accept Jesus as Christ, he yet gave testimony that the righteousness of James was so great; and he says that the people thought that they had suffered these things because of James. And Jude, who wrote a letter of few lines, it is true, but filled with the healthful words of heavenly grace, said in the preface, "Jude, the servant of Jesus Christ and the brother of James." [Jude 1] With regard to Joseph and Simon we have nothing to tell; but the saying, "And His sisters are they not all with us," [Matthew 13:56] seems to me to signify something of this nature -- they mind our things, not those of Jesus, and have no unusual portion of surpassing wisdom as Jesus has. And perhaps by these things is indicated a new doubt concerning Him, that Jesus was not a man but something diviner, inasmuch as He was, as they supposed, the son of Joseph and Mary, and the brother of four, and of the others -- the women -- as well, and yet had nothing like to any one of His kindred, and had not from education and teaching come to such a height of wisdom and power. For they also say elsewhere, "How knows this man letters having never learned?" [John 7:15] which is similar to what is here said. Only, though they say these things and are so perplexed and astonished, they did not believe, but were offended in Him; as if they had been mastered in the eyes of their mind by the powers which, in the time of the passion, He was about to lead in triumph on the cross.

[ch. 18]...Now if any one who attends carefully to these things be hated and attacked, because of his living with rigorous austerity, and his reproof of sinners, as a man who is persecuted and reproached for the sake of righteousness, he will not only not be grieved, but will rejoice and be exceeding glad, being assured that, because of these things, he has great reward in heaven from Him who likened him to the prophets on the ground of his having suffered the same things. Therefore, he who zealously imitates the prophetic life, and attains to the spirit which was in them, must be dishonoured in the world, and in the eyes of sinners, to whom the life of the righteous man is a burden.

~ Origen (185-232 A.D.), [Commentary on the Gospel of Matthew, Book X](#)

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See: <http://www.youtube.com/watch?v=VznpYR6OvAM>

["David Bowie. Ray Davies. Waterloo Sunset"]

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Because honesty, rationality, and basic morals prevail less in life than they should and ought to, it is necessary as a matter of course that effectually all and anyone be at some point degraded and debased. Now there are two kinds of degradation to choose from: either (1) being beat up by someone else (i.e., crucified), and or (2) becoming one of *them*.

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Under the present management, it reminds me of all those (hypocritical) jokes they make about North Korea.



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\*Earlier, and several occasions otherwise, I expressed my own personal view that some portions of the Bible are or may have been tampered with at some point. Well, just yesterday, I came across a good candidate for such in this passage from Mark\* 11:12-22:

(\* Believed by modern Biblical scholars to be the historically first of the four gospels.)

*12 The next day as they were leaving Bethany, Jesus was hungry.*

*13 Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, BECAUSE IT WAS NOT THE SEASON FOR FIGS.*

*14 Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.*

*15 On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, 16 and would not allow anyone to carry merchandise through the temple courts.*

*17 And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'"*

*18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.*

*19 When evening came, Jesus and his disciples went out of the city.*

*20 In the morning, as they went along, they saw the fig tree withered from the roots.*

*21 Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"*

*22 "Have faith in God," Jesus answered.*

*23 "Truly I tell you, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them.*

*24 Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.*

*25 And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."*

The story of Jesus cursing the fig tree has so baffled commentators over the ages that you will scarce find any credible explication of it. Meanwhile, I noticed at one self-professed atheist website that this fig tree story is one more proof that Christ, the Bible, and or Christian teachings are clearly false, confused, and untrustworthy in their message.

Adopting for the moment this idea of after the fact interpolation *and* possible tampering, let's remove the very awkward phrase (and which I capitalized for emphasis): "BECAUSE IT WAS NOT THE SEASON FOR FIGS."

Now read the passage, and you can see the story makes immeasurably more sense.

But since it takes place at the time of Jesus coming to Jerusalem at the time of Passover, it is inferred that, yes, the events described did take place at or near early Spring -- a time when the tree indeed would/could not have born fruit. And yet if the story, even though (let's say) true in fact, was for bad motives subsequently and wrongly inserted in this portion of the text pertaining to the time of Passover, it would lead one to think the phrase "because it was not the season for figs" did harmonize with the time of the event. In a word, consider how by such relatively slight modification and rearrangement the story and its meaning are radically changed, and consequently rendered preposterous and inexplicable.

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See: <http://www.youtube.com/watch?v=KErhGIHDHy0>

["Born Free - Mighty Sparrow and Byron Lee"]

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Where then is there a *single* honest, rational, and intelligent person who is in awe of and takes these spirit people seriously? I defy you to find or name even one. And that one cannot be found is undeniable proof that the entire, perhaps global, empire of the secret oaf and the ghoulish magician is built and rest standing upon the lives and credibility of so many childish persons and fools. (As for their heaven, I've seen it, and take my word for it, it's a lot of junk.)

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You've seen and heard all the hype plastered over YouTube of late. Here then to give you the straight up is Snoogans460.

See: <http://www.youtube.com/watch?v=xGV40QuGioU>

["AXE 'ANARCHY' Body Spray (REVIEW)"]

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[ch. 4] In the case I have supposed where the historians desire to teach us by an image what they have seen in their mind, their meaning would be found, if the four were wise, to exhibit no disagreement; and we must understand that with the four Evangelists it is not otherwise. They made full use for their purpose of things done by Jesus in the exercise of His wonderful and extraordinary power; they use in the same way His sayings, and in some places they tack on to their writing, with language apparently implying things of sense, things made manifest to them in a purely intellectual way. I do not condemn them if they even sometimes dealt freely with things which to the eye of history happened differently, and changed them so as to subserve the mystical aims they had in view; so as to speak of a thing which happened in a certain place, as if it had happened in another, or of what took place at a certain time, as if it had taken place at another time, and to introduce into what was spoken in a certain way some changes of their own. They proposed to speak the truth where it was possible both materially and spiritually, and where this was not possible it was their intention to prefer the spiritual to the material. The spiritual truth was often preserved, as one might say, in the material falsehood. As, for example, we might judge of the story of Jacob and Esau. [Genesis xxvii] Jacob says to Isaac, "I am Esau your firstborn son," and spiritually he spoke the truth, for he already partook of the rights of the first-born, which were perishing in his brother, and clothing himself with the goatskins he assumed the outward semblance of Esau, and was Esau all but the voice praising God, so that Esau might afterward find a place to receive a blessing. For if Jacob had not been blessed as Esau, neither would Esau perhaps have been able to receive a blessing of his own. And Jesus too is many things, according to the conceptions of Him, of which it is quite likely that the Evangelists took up different notions; while yet they were in agreement with each other in the different things they wrote...

[ch. 5] On the same passage one may also make use of such an example as that of Paul, who at one place [Romans 7:14] says that he is carnal, sold under sin, and thus was not able to judge anything, while in another place he is the spiritual man who is able to judge all things and himself to be judged by no man. Of the carnal one are the words, "Not what I would that do I practise, but what I hate that do I." And he too who was caught up to the third heaven and heard unspeakable words is a different Paul from him who says, Of such an one I will glory, but of myself I will not glory. If he becomes [1 Corinthians 9:20-22] to the Jews as a Jew that he may gain the Jews, and to those under the law as under the law that he may gain those under the law, and to them that are without law as without law, not being without law to God, but under law to Christ, that he may gain those without law, and if to the weak he becomes weak that he may gain the weak, it is clear that these statements must be examined each by itself, that he becomes a Jew, and that sometimes he is under the law and at another time without law, and that sometimes he is weak. Where, for example, he says something by way of permission [1 Corinthians 7:6] and not by commandment, there we may recognize that he is weak; for who, he says, [2 Corinthians 11:29] is weak, and I am not weak? When he shaves his head and makes an offering, or when he circumcises Timothy [Acts 16:3], he is a Jew; but when he says to the Athenians, [Acts 17:23] "I found an altar with the inscription, To the unknown God. That, then, which you worship not knowing it, that declare I unto you," and, "As also some of your own

poets have said, For we also are His offspring,” then he becomes to those without the law as without the law, adjuring the least religious of men to espouse religion, and turning to his own purpose the saying of the poet, “From Love do we begin; his race are we.” And instances might perhaps be found where, to men not Jews and yet under the law, he is under the law.

[ch. 16] ...To think, moreover, of the Son of God taking the small cords in His hands and plaiting a scourge out of them for this driving out from the temple, does it not bespeak audacity and temerity and even some measure of lawlessness? One refuge remains for the writer who wishes to defend these things and is minded to treat the occurrence as real history, namely, to appeal to the divine nature of Jesus, who was able to quench, when He desired to do so, the rising anger of His foes, by divine grace to get the better of myriads, and to scatter the devices of tumultuous men; for “the Lord scatters the counsels of the nations and brings to naught devices of the peoples, but the counsel of the Lord abides for ever.” Thus the occurrence in our passage, if it really took place, was not second in point of the power it exhibits to any even of the most marvellous works Christ wrought, and claimed no less by its divine character the faith of the beholders. One may show it to be a greater work than that done at Cana of Galilee in the turning of water into wine; for in that case it was only soulless matter that was changed, but here it was the soul and will of thousands of men. It is, however, to be observed that at the marriage the mother of Jesus is said to be there, and Jesus to have been invited and His disciples, but that no one but Jesus is said to have descended to Capernaum. His disciples, however, appear afterwards as present with Him; they remembered that “the zeal of your house shall devour me.” And perhaps Jesus was in each of the disciples as He ascended to Jerusalem, whence it is not said, Jesus went up to “Jerusalem and His disciples,” but He went down to Capernaum, “He and His mother and His brothers and His disciples.”

[ch. 28]...We ought to notice certainly that “many” are said to believe, not in Him, but in His name. Now, those who believe in Him are those who walk in the straight and narrow way [Matthew 7:14], which leads to life, and which is found by few. It may well be, however, that many of those who believe in His name will sit down with Abraham and Isaac and Jacob in the kingdom of heaven, the Father's house, in which are many mansions. And it is to be noted that the many who believe in His name do not believe in the same way as Andrew does, and Peter, and Nathanael, and Philip. These believe the testimony of John when he says, “Behold the Lamb of God,” or they believe in Christ as found by Andrew, or Jesus saying to Philip, “Follow Me,” or Philip saying, “We have found Him of whom Moses and the prophets did write, Jesus the Son of Joseph from Nazareth.” Those, on the other hand, of whom we now speak, “believed in His name, beholding His signs which He did.” And as they believe the signs and not in Him but in His name, Jesus “did not trust Himself to them, because He knew all men, and needed not that any should testify of man, because He knew what is in every man.”

[ch. 30] It may also be asked what signs those many saw Him do who believed on Him, for it is not recorded that He did any signs at Jerusalem, though some may have been done which are not recorded. One may, however, consider if what He did may be called signs, when He made a scourge of small cords, and cast them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables. As for those who suppose that it was only about men that He had no need of witnesses, it has to be said that the Evangelist attributes to Him two things, that He knew all beings, and that He had no need that any one should testify of man. If He knew all beings, then He knew not only men but the beings above men, all beings who are without such bodies as ours; and He knew what was in man, since He was greater than those who reprov'd and judged by prophesying, and who brought to the light the secret things of the hearts of those whom the Spirit suggested to them to be thus dealt with. The words, “He knew what was in man,” could also be taken as referring to the powers, better or worse, which work in men. For if any one gives place to the devil, Satan enters into him; thus did Judas give place, and thus did the devil put it in his heart to betray Jesus, and “after the sop,” therefore, “the devil entered into him.” [John 13:2-27] But if any one gives place to God, he becomes blessed; for blessed is the man whose help is from God, and the ascent is in his heart from God. You know what is in man, Thou who know all things, O Son of God. And now that our tenth book has come to be large enough we will here pause in our theme.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of John, Book X\*](#)

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Today I told him flat out that if he doesn't clean up his act, he can expect to end up like Mussolini.

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Rest assured, honors bestowed by liars and fools are no honor.

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That my enemies are *so* bad is some consolation to me; insofar that it can only make me look good (by comparison.) But I.O.U.s from (their) heaven -- what is this but so much nothing? A more wise person of faith already and *usually* (if not, given human frailty and doubt, strictly speaking *always*) has assurance of heaven and the vindication of morality, holy devotion, and right reason within, and doesn't require more proof of God than this (including "proof" of an after life.) Moreover, if these spirit people are so great and wonderful as some are so completely convinced they are, how come not a single *intelligent* person (unless out of scientific interest and or out of pure charity) wants to have anything to do with them?

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In one sense at least (and leaving aside the question otherwise of the purity of his intentions), Robespierre judged quite correctly. For he and his party, it truly had become a matter of either kill or be killed. The following is an audio excerpt from Will and Ariel Durant's *Age of Napoleon*.

See: <http://www.gunjones.com/durant-AN.mp3>

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See: <http://www.youtube.com/watch?v=nU2jqIRjJVI&feature=related>

["Star Wars is SOOO Much Better than Star Trek" -- Carrie Fisher discusses tongue-in-cheek controversy with William Shatner, Nov. 2011]

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The magician conceded to me that, no and despite his long (indeed interminable) career, he's never met Elijah.

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[For Jan. 23, 2012] This is progress of a kind, I'll grant you. Yet I will be even more and fully convinced of the government's sincerity when they finally get around to outlawing the use of brain torture radios by *private* interests.

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"We'll murder all these people and animals, see...And we'll be rich, I tell you! Rich!"

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See: <http://www.youtube.com/watch?v=GjbDYU-ryyc>

["Duran Duran - Friends of Mine (Fox Theater Pomona Apr 14, 2011)"]

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[ch. 2]...If, then, God is not ashamed to be called the God of these men, and if they are counted by Christ among the living, and if all believers are sons of Abraham, [Romans 4:11] since all the Gentiles are blessed with faithful Abraham, who is appointed by God to be a father of the Gentiles, can we hesitate to admit that those living persons made acquaintance with the learning of living men, and were taught by Christ who was born before the daystar, before He became flesh? And for this cause they lived, because they had part in Him who said, "I am the life," and as the heirs of so great promises received the vision, not only of angels, but of God in Christ. For they saw, it may be, the image of the invisible God, since he who has seen the Son has seen the Father, and so they are recorded to have known God, and to have heard God's words worthily, and, therefore, to have seen God and heard Him. Now, I consider that those who are fully and really sons of Abraham are sons of his actions, spiritually understood, and of the knowledge which was made manifest to him. What he knew and what he did appears again in those who are his sons, as the Scripture teaches those who have ears to hear, [John 8:39] "If you were the children of Abraham, you would do the works of Abraham." And if it is a true proverb [Proverbs 16:23] which says, "A wise man will understand that which proceeds from his own mouth, and on his lips he will bear prudence," then we must at once repudiate some things which have been said about the prophets, as if they were not wise men, and did not understand what proceeded from their own mouths. We must believe what is good and true about the prophets, that they were sages, that they did understand what proceeded from their mouths, and that they bore prudence on their lips. It is clear indeed that Moses understood in his mind the truth (real or spiritual meaning) of the law, and the higher interpretations of the stories recorded in his books. Joshua, too, understood the meaning of the allotment of the land after the destruction of the nine and twenty kings, and could see better than we can the realities of which his achievements were the shadows. It is clear, too, that Isaiah saw the mystery of Him who sat upon the throne, and of the two seraphim, and of the veiling of their faces and their feet, and of their wings, and of the altar and of the tongs. Ezekiel, too, understood the true significance of the cherubim and of their goings, and of the firmament that was above them, and of Him that sat on the throne, than all which what could be loftier or more splendid? I need not enter into more particulars; the point I aim at establishing is clear enough already, namely, that those who were made perfect in earlier generations knew not less than the Apostles did of what Christ revealed to them, since the same teacher was with them as He who revealed to the Apostles the unspeakable mysteries of godliness. I will add but a few points, and then leave it to the reader to judge and to form what views he pleases on this subject. Paul says in his Epistle to the Romans, [Romans 16:25] "Now, to him who is able to establish you according to my Gospel, according to the revelation of the mystery which has been kept in silence through times eternal, but is now made manifest by the prophetic Scriptures and the appearance of our Lord Jesus Christ." For if the mystery concealed of old is made manifest to the Apostles through the prophetic writings, and if the prophets, being wise men, understood what proceeded from their own mouths, then the prophets knew what was made manifest to the Apostles. But to many it was not revealed, as Paul says, [Ephesians 3:5] "In other generations it was not made known to the sons of men as it has now been revealed unto His holy Apostles and prophets by the Spirit, that the Gentiles are fellow-heirs and members of the same body." Here an objection may be raised by those who do not share the view we have propounded; and it becomes of importance to define what is meant by the word "revealed"...

The passage, "Many prophets and righteous men desired to see the things ye see and did not see them; and to hear the things ye hear and did not hear them," may be interpreted in the same way. They also desired to see the mystery of the incarnation of the Son of God, and of His coming down to carry out the design of His suffering for the salvation of many, actually put in operation. This may be illustrated from another quarter. Suppose one of the Apostles to have understood the "unspeakable words which it is not lawful for a man to utter," [2 Corinthians 12:4] but not to witness the glorious bodily appearing of Jesus\* to the faithful which is promised, although He desired to see it and suppose another had not only not marked and seen what that Apostle marked and saw, but had a much feebler grasp of the divine hope, and yet is present at the second coming of our Saviour, which the Apostle, as in the parallel above, had desired, but had not seen. We shall not err from the truth if we say that both of these have seen what the Apostle, or indeed the

Apostles, desired to see, and yet that they are not on that account to be deemed wiser or more blessed than the Apostles. In the same way, also, the Apostles are not to be deemed wiser than the fathers, or than Moses and the prophets, than those in fact who, for their virtue, were found worthy of epiphanies and of divine manifestations and of revelations of mysteries.

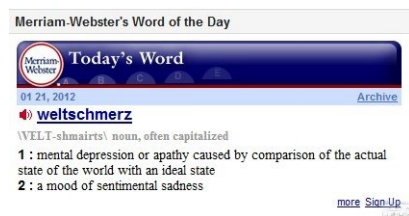
[ch. 3]...For Christ is found in every saint, and so from the one Christ there come to be many Christs, imitators of Him and formed after Him who is the image of God; whence God says through the prophet, "Touch not my Christs." Thus we have explained in passing the passage which we appeared to have omitted from our exposition, viz.: "Grace and truth came through Jesus Christ;" and we have also shown that the words belong to John the Baptist and form part of his testimony to the Son of God.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of John, Book VI\*](#)

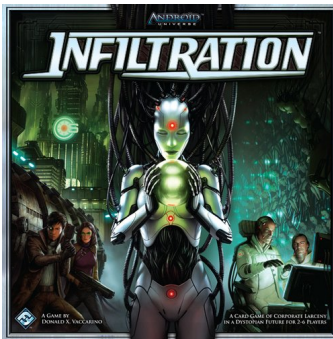
\* *Note.* In another portion of text found in his commentary on Matthew (Book XII, chs. 36-39) and pertaining to the transfiguration, Origen reminds us that to see Christ bodily is to see Logos or the Word or Reason *bodily*.

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### *Saw It On the Net*



The "actual" world presumably implies the world according to *whose* governance. People speak of the "actual" world, and yet it is forbidden to discuss spirit people seriously and scientifically, and who are the primary source of all the worst cruelty, injustice, and evil -- so what then after all is actual or real about such conceptions of life which cannot even deal with what is *actually* going on? (Love the wires in the head thing.)



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For a great World War II movie, which if you have the time (at 1 hour 22 mins.), try "Then There Were Three" (1960). The surprise ending is a bit *too* abrupt after all the drawn out suspense, but there's some latent symbolism here, in all, going on; not, as some will feel, without its current relevance; and simply put -- I know the feeling.

See: [http://www.youtube.com/watch?v=jM\\_hHFFCxnq](http://www.youtube.com/watch?v=jM_hHFFCxnq)

["Then There Were Three (1961)"]

Later. And for a wartime, War Dept. WW2 documentary like few others for keeping your attention, and which we frankly can't pass up the opportunity to at least make mention of also:

["Operations On The Aircraft Carrier USS Yorktown \(CV-10\) 1944"](#)

~~~~~\*~~~~~

Among the very worst victims are children, young people, and animals who've been born within the last 30-20 years; in what has proved to be such a truly wretched, goatee and tattoo-ridden, soul-less, and miserable era as any ever lived through or witnessed (the gospels use the phrase "evil generation;" which seems appropriate here.) It is so touching: the poor child, the well-meaning young person, they want to do what's right; they want to do their fair share, be part of the family and help, to love and be loved -- but there's one problem. The world is predominantly owned by childish, irrational, irresponsible, and traitorous adults who feel it necessary to bow down to or otherwise answer to evil (as a means to money and seeming security); and so there is little or no proper caring, protection, and guidance for these innocents and young sorts. As a result, the latter might find themselves in overly dysfunctional homes, are malnourished (i.e., spiritually, morally, intellectually), corrupted, and grow up sick, warped and stunted. But at heart they are, or at least were, good; and we see their lives in many instances ruined and destroyed before our eyes.

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The devil quotes scripture to you, perhaps at some point accompanies his doing so with a heavenly vision of some kind. His meaning and message proves and seems all too relevant and applicable to you; perhaps is prophetic in character; indeed, taken by itself his message may, in some measure, be the truth (it is by no means strictly necessary that the devil lie *always*.) Therefore you think he is not the devil, and come to trust him. What then now can save you from being fooled in future?

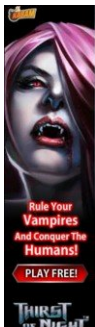
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When do hoodlums help people? When they *say* they are helping people. And if you don't think they are, then obviously you must be against or do not want people being helped (and for which naturally you deserve to be punished.)

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Wonder not who (at one time or other and over the course of all recorded history) *has* been taken over and successfully impersonated by *them*, but rather "*who hasn't?*"

~~~~~\*~~~~~



The same people who, not long since, put on the ballot (in Washington state) a bill permitting the selling of liquor by grocery and convenience stores and the closing of state liquor shops were the same ones who ran the most outspoken tv and internet ad campaign against the measure.

Now we hear of from the monopolists who control the internet (Google, Yahoo, YouTube, Face Book, Board Game Geek, Matrix Games, etc.) a protest against U.S. House Resolution 3261: "Stop Online Piracy Act;" which it is said is a threat to free speech on the net. And whom do they state or imply is to blame? The United States government.

Yeah right. Why do they do it? Because they are idle, want attention, desire that others think they represent everyone, but also to conceal their own culpability by seeming to be in the front ranks of those opposed to the very criminality and bullying they, more than anyone else, are guilty of.

\* *Later.* They are not currently showing on YouTube, but for the pertinent SCTV episodes:

|  |  |
|--|--|
| 1                                      | Promo: SCTV News Election Central 100<br>Earl and Floyd promote their election coverage.<br>Earl Canembert - Levy; Floyd Robertson - Flaherty  |
| SERIES 5 CYCLE 4 - SCTV NETWORK Show 3 |  |
| 2                                      | Commercial: Vic Hedges for Mayor, Because Nobody's Perfect 100<br>Vic admits he's made mistakes in the past but promises there won't be any surprises if he's mayor.<br>Vic Hedges - Flaherty; press, cops - extras; Announcer - staff announcer |
| SERIES 5 CYCLE 4 - SCTV NETWORK Show 3 |  |
| 3                                      | Commercial: Proposition 38 - Disposable Bottles 100<br>If they outlaw disposable bottles, only outlaws will have them. (Paid for by the National Glassproducers Association)<br>Announcer - staff announcer; Outlaw - Lou Potosia                |
| SERIES 5 CYCLE 4 - SCTV NETWORK Show 3 |  |
| 4                                      | Commercial: Libby Wolfson for councilperson 100<br>The voice of the people.<br>Libby Wolfson - Martin; people in the street, friends - Beverly Schectman, extras; Announcer - extra  |

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### *Fudd, Sweat, and Tears*

Let's face it, and although the phenomena is no means one that is new or unprecedented, there are extremely powerful business and criminal interests which the U.S. government simply can and or will not ever investigate or prosecute. Take for example the monopoly of Hollywood and the mass media, including home computers. Now it is my contention, as you know, that such malefactors are so endowed with clout and exorbitant, indeed absurd, wealth due to their ties with criminal spirit people. It might seem that that given how things are criminal spirit people don't necessarily need to overthrow the United States government, given the latter's complaisance and de facto surrender. And yet this would be a mistaken inference; because the existence of the United States poses the problem of classifying criminal spirit people as illegal aliens, and who have therefore no rights to either be present or hold property as domestics in the United States. However, if the United States government did not exist, there would be no one left to dispute or leave a cloud over these rights and privileges they illegally already assume. Ultimately then the United States must go; for the inherent conflict of interests must sooner or later reach a point where it is either *it* or *them*.

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Dare we now and at last finally say it? Thanks a lot evil magician and dumbbell billionaire for ruining life for every one.

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I love animals, but I never much especially cared for real-life animal tv shows, like "Lassie," "Gentle Ben," and "Flipper;" where the animal is supposed to be the main star; because I always felt sorry for them having to be in whatever it was. "Flipper," however, with its seaside, sand and surf ambience, did have a nice feel

to it (an "Ivan Tors Production") -- and what a theme song! (Though here jazzed up from the usual version aired.)

See: <http://www.youtube.com/watch?v=qKv1eWt3ecM>

["FLIPPER INTRO"]

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Assassination -- *new and improved*. At least that is what this sounds like, doesn't it? Note how Edwards himself has no need to get a word in in all this. (This comes from <http://news.yahoo.com/john-edwards-broken-heart-200738068.html>)

"John Edwards Has a Broken Heart

By Adam Clark Estes | The Atlantic Wire – Fri, Jan 13, 2012

"Following the news that John Edwards' lawyers requested yet another delay to his trial due to a mysterious illness, a federal judge revealed the former vice presidential candidate's diagnosis: a 'life threatening' heart condition that requires surgery. Edwards faces six felony and misdemeanor charges related to shady campaign donations, and while the original reports of Edwards' condition drew skepticism over the former presidential candidate delaying his day in court -- the National Enquirer even published an exclusive on 'John Edwards' Heart Attack Drama' in December -- the details check out. Two cardiologists submitted letters in tandem with a request from Edwards' lawyers for 60 more days before the trial. The judge approved the request of Friday and as long as there are no complications during the surgery, Edwards will appear in court on March 26."

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Say not it is I who am afraid to face Satan; say, rather, it is Satan who is afraid to face me. (Oh would that we could skip all the nonsense of his minions and for once and at last face and confront their master!)

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...Now the entire Word of God, who was in the beginning with God, is not much speaking, is not words; for the Word is one, being composed of the many speculations (theoremata), each of which is a part of the Word in its entirety. Whatever words there be outside of this one, which promise to give any description and exposition, even though they be words about truth, none of these, to put it in a somewhat paradoxical way, is Word or Reason, they are all words or reasons. They are not the monad, far from it; they are not that which agrees and is one in itself, by their inner divisions and conflicts unity has departed from them, they have become numbers, perhaps infinite numbers. We are obliged, therefore, to say that whoever speaks that which is foreign to religion is using many words, while he who speaks the words of truth, even should he go over the whole field and omit nothing, is always speaking the one word. Nor are the saints guilty of much speaking, since they always have the aim in view which is connected with the one word. It appears, then, that the much speaking which is condemned is judged to be so rather from the nature of the views propounded, than from the number of the words pronounced. Let us see if we cannot conclude in the same way that all the sacred books are one book, but that those outside are the "many books" of the preacher. The proof of this must be drawn from Holy Scripture, and it will be most satisfactorily established if I am able to show that it is not only one book, taking the word now in its commoner meaning, that we find to be written about Christ. Christ is written about even in the Pentateuch; He is spoken of in each of the Prophets, and in the Psalms, and, in a word, as the Saviour Himself says, in all the Scriptures. He refers us to them all, when He says: [John 5:39] "Search the Scriptures, for in them ye think you have eternal life, and these are they which testify of Me." And if He refers us to the Scriptures as testifying of Him, it is not to one that He sends us, to the exclusion of another, but to all that speak of Him, those which, in the Psalms, He calls the chapter of the book, saying, "In the chapter of the book it is written of Me." If

any one proposes to take these words, "In the chapter of the book it is written of Me," literally, and to apply them to this or that special passage where Christ is spoken of, let him tell us on what principle he warrants his preference for one book over another. If any one supposes that we are doing something of this kind ourselves, and applying the words in question to the book of Psalms, we deny that we do so, and we would urge that in that case the words should have been, "In this book it is written of Me." But He speaks of all the books as one chapter, thus summing up in one all that is spoken of Christ for our instruction. In fact the book was seen by John, [Revelation 5:1-5] "written within and without, and sealed; and no one could open it to read it, and to loose the seals thereof, but the Lion of the tribe of Judah, the root of David, who has the key of David, [Revelation 3:7] he that opens and none shall shut, and that shuts and none shall open." For the book here spoken of means the whole of Scripture; and it is written within (lit. in front), on account of the meaning which is obvious, and on the back, on account of its remoter and spiritual sense. Observe, in addition to this, if a proof that the sacred writings are one book, and those of an opposite character many, may not be found in the fact that there is one book of the living from which those who have proved unworthy to be in it are blotted out, as it is written: "Let them be blotted out of the book of the living," while of those who are to undergo the judgment, there are books in the plural, as Daniel says: [Daniel 7:10] "The judgment was set, and the books were opened." But Moses also bears witness to the unity of the sacred book, when he says: [Exodus 32:32] "If Thou forgive the people their sins, forgive, but if not, then wipe me out of the book which You have written." The passage in Isaiah, too, I read in the same way. It is not peculiar to his prophecy that the words of the book should be sealed, and should neither be read by him who does not know letters, because he is ignorant of letters, nor by him who is learned, because the book is sealed. This is true of every writing, for every written work needs the reason (Logos) which closed it to open it.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of John, Book V\*](#)

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See: <http://www.youtube.com/watch?v=Ud6sU3AclT4>

["Taylor Dayne - Tell It To My Heart"]

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It is disingenuous and self-contradictory to say philosophy is esoteric and irrelevant when any given person with any kind of opinion engages in or utilizes one philosophy or other on some level; whether that philosophy be rational, semi-rational, or chiefly irrational (no one, you will find, escapes reason entirely.) What rather is usually objected to is *discourse* or discussing philosophy. And yet will those who reject philosophical discourse and discussion ever desist from speaking themselves and having themselves heard? Of course in practice they do not; as long, at least, as the philosophy in question harmonizes or is identical with their own. So that what those who supposedly dismiss philosophy as irrelevant really mean to say is that others, who profess to be "lovers of wisdom," do not accept or communicate philosophy the way they themselves do.

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See: <http://www.youtube.com/watch?v=lJg3ezoraA>

["Ram Jam - Black Betty - 1977 - 720p (HQ)"]

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Serendipity? Coincidence? *You be the judge.*

In book III of Cotton Mather's *Magnalia Christi Americana* (1703), we find this anecdote pertaining to Puritan missionary to the Indians John Eliot (1604-1690):

"It was his wisdom that he began with them upon such principles as they themselves had already some notions of; such as that of an *Heaven* for good, and *Hell* for bad people when they died. It broke his gracious heart within him to see what floods of tears fell from the eyes of several among those degenerate salvages at the first addresses which he made unto them; yea, from the very worst of them all. He was very inquisitive to learn who were the *Powawes* -- that is, the *Sorcerers* and *Seducers* that maintained the worship of the devil in any of their societies; and having in one of his first journeys to them found out one of those wretches, he made the *Indian* come unto him, and said, *Whether do you suppose God or Chepian* (i. e. *the Devil*) *to be the author of all good?* The conjurer answered, *God*. Why do you pray to Chepian then? And the poor man was not able to stand or speak before him; but at last made promises of reformation."

Does it require that much deductive inference or is it all that implausible to surmise that by "Chepian" the native was indeed referring to our very own (or someone like our very own) "Champion" or "Championship?"

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See: <http://www.youtube.com/watch?v=IKzhd5vAFu8&feature=related>

["ZZ TOP - JESUS JUST LEFT CHICAGO - Crossroads Guitar Festival 2010"]

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See: <http://www.youtube.com/watch?v=SQG10A-ymtg>

["The Beach Boys: The Monkey's Uncle"]

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As mentioned or alluded to, in one way or another, several times before much of the rejection of religion is justified because what is rejected is not true religion to begin with. Within the past week, I saw fit to praise some of the early New England Puritans, noting that they were among the foremost who first planted and gave character to this country's civil and democratic ideals and principles. Yet none of this was to suggest that I was or am in whole hearted agreement with them on everything. The belief they many of them held, for example, that everything and all events were divinely ordained and necessarily the result of God causing them is a view that seems to me to be presumptuous; for how can one prove such a thing? Moreover, I find such a potentially dangerous opinion from a moral perspective; because wrong-doing and minded people can take it up and argue that any crime they commit is an act of God; since God's is the cause of all events. So if you accept the Puritan assumption, how can one reasonably refute that sort of rejoinder? This is by no means to dismiss the notion of providence. For is it not equally nonsense to imagine that mere human opinion is not the final word on the course of great and epochal events?

Similarly, while I do hold the Bible the most preeminent of spiritual books, unlike the Puritans I have a hard time receiving *all* its lines and parts as necessarily true history or the inspired word of God. The fact is, as far as I am concerned, the Bible was or may have been cut, edited, and interpolated over the centuries, and not always by people who rightly ought to have been allowed to do so. In reading him, and try sincerely as he might, poor, well-meaning Origen occasionally strains and is not always able to explain away discrepancies in the New Testament; even if permitted to view them in a solely spiritual light; and even if he is most of the time reasonably successful or better otherwise. Regarding the Old Testament, how laughably absurd, for instance, is it that the story of David's touching forgiveness of Shimei is followed up



by Solomon's tartar-like retaliatory slaying of the latter. It is oft implied in the Bible that punishment teaches. Yet how actually true is this supposition if we judge by history and experience?

Perhaps we should think that portions of the Bible are intentionally and circumstantially dated -- and the sack that was fine for new wine in its day is, in certain cases, an inept vessel for the wine of our times. Only honest, just, and rational interpretation, guided by the Holy Spirit, can for us deduce whether for us a specific something it contains does or does not apply and make sense presently.

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"Choose..." (OR ELSE!)



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I know, I know...

See: <http://www.youtube.com/watch?v=jHefeA-hyMA>

["Silver Bells - Bing Crosby"]

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*Some (Random) Thoughts in Passing*

There is this very misguided and foolish idea out there that if you don't print or make openly available your address and phone number you are better protecting yourself. Really, taken all in all, this is merely sheepish surrender AND playing into the hands of those who most rule by fear. Put your address out there for all to see -- and if possible your phone number. Respecting the latter, indeed, let them send you promotions, and other annoying calls; the more of this they have to do the more drain it is on their resources (though, as ever, always pity the poor phone slave-person.) Hiding your address, etc. means very little as a practical matter. If *they* WANT or NEED to find you -- and they, regardless of what main or subsidiary group or affiliate, are actually and *always* the ones who are responsible for both annoying and malicious mischief -- rest assured, that they always can, including address, phone, down to your DNA if need be.

In a word, *fight* fear -- don't accommodate it! And *together* we not only *can* but *will* win.

And speaking of "fighting," as I see it, the aggregate, rational, and sincere church are the continentals while the secular-religious the militia in the war against (the now outdated and primitive) singular and *superior* Oaf (and, unnaturally, the evil magician.) Meanwhile, the most effective strategy involves, as best as possible, to gather ones forces and concentrate at ONE point of attack; while being prepared to *change* that point as warranted; *while* maintaining a reasonably *straight* line and carefully guarded flanks; always, of course, in a cost prudent manner.

[Ch. 7]...For if everything whatsoever was made through the Logos, then nothing was made without Him. Yet it does not follow from the proposition that without the Logos nothing was made, that all things were made through the Logos. It is possible that though nothing was made without the Logos, all things were made, not through the Logos only, but some things by Him. We must, therefore, make ourselves sure in what sense the “all things” is to be understood, and in what sense the “nothing.” For, without a clear preliminary definition of these terms, it might be maintained that, if all things were made through the Logos, and evil is a part of all things, then the whole matter of sin, and everything that is wicked, that these also were made through the Logos. But this we must regard as false. There is nothing absurd in thinking that creatures were made through the Logos, and also that men's brave deeds have been done through Him, and all the useful acts of those who are now in bliss; but with the sins and misfortunes of men it is otherwise. Now some have held that since evil is not based in the constitution of things— for it did not exist at the beginning and at the end it will have ceased— that, therefore, the evils of which we spoke are the Nothing; and as some of the Greeks say that genera and forms, such as the (general) animal and the man, belong to the category of Nothings, so it has been supposed that all that is not of God is Nothing, and has not even obtained through the Word the subsistence it appears to have. We ask whether it is possible to show from Scripture in any convincing way that this is so. As for the meanings of the word “Nothing” and “Not-being,” they would appear to be synonymous, for Nothing can be spoken of as Not-being, and the Not-being can be described as Nothing. The Apostle, however, appears to count the things which are not, not among those which have no existence whatever, but rather among things which are evil. To him the Not-being is evil; “God,” he says, [Romans 4:17] “called the things that are not as things that are.” And Mardocheus, too, in the Esther of the Septuagint, calls the enemies of Israel “those that are not,” saying, [Esther 4:22] “Deliver not Your sceptre, O Lord, to those that are not”...

[ch. 11] First let us look at the words, “He is not the God of the dead but of the living.” That is equivalent to saying that He is not the God of sinners but of saints. For it was a great gift to the Patriarchs that God in place of His own name should add their name to His own designation as God, as Paul says, [Hebrews 11:16] “Therefore God is not ashamed to be called their God.” He is the God, therefore, of the fathers and of all the saints; it might be hard to find a passage to the effect that God is the God of any of the wicked. If, then, He is the God of the saints, and is said to be the God of the living, then the saints are the living and the living are saints; neither is there any saint outside the living, nor when any one is called living is the further implication absent that in addition to his having life he is a holy one. Near akin to this is the lesson to be drawn from the saying, “I shall be well pleasing to the Lord in the land of the living.” The good pleasure of the Lord, he appears to say, is in the ranks of the saints, or in the place of the saints, and it is there that he hopes to be. No one pleases God well who has not entered the rank of the saints, or the place of the saints; and to that place every one must come who has assumed beforehand, as it were in this life, the shadow and image of true God-pleasing. The passage which declares that before God no living being shall be justified shows that in comparison with God and the righteousness that is in Him none, even of the most finished saints, will be justified...

[ch. 16] Let us suggest another question, namely, whether the life was the light of men only, and not of every being as well that is in blessedness. For if the life were the same thing as the light of men, and if the light of Christ were for men alone, then the life also would be only for men. But such a view is both foolish and impious, since the other Scriptures testify against this interpretation and declare that, when we are somewhat more advanced, we shall be equal to the angels. [Matthew 22:30] The question is to be solved on the principle that when a predicate is applied to certain persons, it is not to be at once taken to apply to them alone. Thus, when the light of men is spoken of, it is not the light of men only; had that been the meaning, a word would have been added to express it; the life, it would have read, was the light of men only. For it is possible for the light of men to be the light of others besides men, just as it is possible that certain animals and certain plants may form the food of men, and that the same animals and plants should be the food of other creatures too. That is an example from common life; it is fitting that another analogy should be adduced from the inspired books. Now the question here before us, is why the light of men should not be the light of other creatures also, and we have seen that to speak of the light of men by no

means excludes the possibility that the light may be that of other beings besides man, whether inferior to him or like him...

[ch. 19]...To such an enquiry we shall reply that the life here spoken of is not that which is common to rational beings and to beings without reason, but that life which is added to us upon the completion of reason in us, our share in that life, being derived from the first reason (Logos). It is when we turn away from the life which is life in appearance only, not in truth, and when we yearn to be filled with the true life, that we are made partakers of it, and when it has arisen in us it becomes the foundation of the light of the higher knowledge (gnosis). With some it may be that this life is only potentially and not actually light, with those who do not strive to search out the things of the higher knowledge, while with others it is actually light. With these it clearly is so who act on Paul's injunction, "Seek earnestly the best gifts;" and among the greatest gifts is that which all are enjoined to seek, namely, the word of wisdom, and it is followed by the word of knowledge. This wisdom and this knowledge lie side by side; into the difference between them this is not a fitting occasion to enquire.

[ch. 23] In connection with this subject it is necessary for us to point out that darkness is not to be understood, every time it is mentioned, in a bad sense; Scripture speaks of it sometimes in a good sense. The heterodox have failed to observe this distinction, and have accordingly adopted most shameful doctrines about the Maker of the world, and have indeed revolted from Him, and addicted themselves to fictions and myths. We must, therefore, show how and when the name of darkness is taken in a good sense. Darkness and clouds and tempest are said in Exodus to be round about God, and in the seventeenth Psalm, "He made darkness His secret place, His tent round about Him, dark water in clouds of the air." Indeed, if one considers the multitude of speculation and knowledge about God, beyond the power of human nature to take in, beyond the power, perhaps, of all originated beings except Christ and the Holy Spirit, then one may know how God is surrounded with darkness, because the discourse is hid in ignorance which would be required to tell in what darkness He has made His hiding-place when He arranged that the things concerning Him should be unknown and beyond the grasp of knowledge. Should any one be staggered by these expositions, he may be reconciled to them both by the "dark sayings" and by the "treasures of darkness," hidden, invisible, which are given to Christ by God. In nowise different, I consider, are the treasures of darkness which are hid in Christ, from what is spoken of in the text, "God made darkness His secret place," and (the saint) "shall understand parable and dark saying." [Proverbs 1:6] And consider if we have here the reason of the Saviour's saying to His disciples, "What you have heard in darkness, speak ye in the light." The mysteries committed to them in secret and where few could hear, hard to be known and obscure, He bids them, when enlightened and therefore said to be in the light, to make known to every one who is made light. I might add a still stranger feature of this darkness which is praised, namely, that it hastens to the light and overtakes it, and so at last, after having been unknown as darkness, undergoes for him who does not see its power such a change that he comes to know it and to declare that what was formerly known to him as darkness has now become light.

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of John, Book II\*](#)

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*"Back then they had faces..."*

Of late I have just started re-watching (i.e., since when it used to air originally and in re-runs on television) Irwin Allen's "Lost in Space;" a strange amalgam of family program and exercise in sheer terror. As a child, I used to find something decidedly disturbing about the show, and viewing it again today I can see why. One amusing thing now, however, is that as bizarre, frightening, insane, and preposterous as LIS could be, real life, in its own way, can sometimes match or even surpass it in these qualities. Below, via YouTube, is the screen test of actor Guy Williams; who, as you will recall, played the father.

See: <http://www.youtube.com/watch?v=6YjbUKoQBps>

["Guy Williams - Original Screen Test"]

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How should you treat anyone (i.e., who you don't know or else know merely by repute?) As if they are, like anybody else, *just doing their job* (in life.) And should it prove they are not actually doing anything or much of anything, you will find this out soon enough, and know not to unnecessarily waste your time on or with them (at least, if you can help it.)

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*If They Aren't Honest, Accountable, and Forthright, You Can Rest Assured They Are Not Christian*

Although I myself, not to mention some others, have addressed and spoken several times on the subject of *false* spirit people masquerading as and or making pronouncements on behalf of *true* religion; including having, in all, said about as much on the subject as I could (just about) think of saying, false spirit persons using religion to serve their own selfish ends will, sadly and of course not surprisingly, continue to be a very serious and dangerous problem with many presently and doubtless for a long time to come. Again, this pestilential dilemma and potentially daunting hurdle to overcome is by no means new. Case in point, the following is one title I learned of lately attesting to this; and which it seems only well to share with others and bring attention to. The book in question is:

*A seasonable caveat against believing every spirit: with some directions for trying the spirits, whether they are of God. Given in two public lectures in the hall of Harvard-College at Cambridge, N.E. April 22 and 29, 1735, by Edward Wigglesworth (c. 1693-1765)*

For the same and as available at amazon.com, see:

[http://www.amazon.com/gp/product/1171017057/ref=oh\\_o00\\_s00\\_i00\\_details](http://www.amazon.com/gp/product/1171017057/ref=oh_o00_s00_i00_details)

*Later.* The pernicious, indeed malevolent, effect of spirit people impersonating true religion cannot be exaggerated or emphasized too much. The following then, in passing, is a brief list of *some* of the kind of problems that can and do arise from these sorts of other-worldly impostures.

- \* True religion is made to seem not only less than it is, but indeed something bad, corrupt, hypocritical, and flagrantly irrational.
- \* Spirit people wonders, and feely-feel good waves of emotion, visions of seeming Heaven, seeming Heavenly voices, and seeming visitations of angels become tools to supplant and currency to exchange for honesty and right reason.
- \* People become deaf to justice and sound argument (and blind to injustice and crime) when spirit person wonders, voices, and visions are made to vie and be in competition with them.
- \* Irrational, hypocritical and otherwise corrupt people can invoke such spirit persons and their messages as authority to justify both their own bad behavior and false ideas about religion.
- \* Spirit people can make it possible for some to serve God and Mammon in seemingly good conscience.
- \* Likewise, the devil and advocates of unabashed and shameless wrong-doing can be made to appear positive personalities, allies, and (when all is said and done) friends of true religion.

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*"If I Had a Million"*

...Which prompted me to ask -- what does he want to be when he grows up? Freddy Krueger?

Laughs aside, here folks is a dream production indeed worthy of the magician and sorcerer's apprentice "Speelburg" (person) themselves. Watch how the pros do it. WARNING. Viewer discretion is *very much*

advised on this one; as this clip is pretty sick for the mainstream neo-"Hollywood" of even these days (let alone the 80's.)

See: <http://www.youtube.com/watch?v=TL0vF-fI9Xg>

["A Nightmare On Elm Street 5 The Dream Child: Deleted Scenes #2"]

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*Dreamworks*

Dedicated to Louis Chirillo and all fans out there of that distinctive Rush era sound.

See: <http://www.youtube.com/watch?v=2w1g-idt-8U>

["Dreamer Roger Hodgson song writer and composer" -- live/solo from 2008(?)]

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Every so often, and indeed not so long ago in form of statements by our sitting President, the question comes up as to whether or not the United States is a Christian nation. Well, at the present time it so happens I find myself reading *The Puritans: A Sourcebook of their Writings* edited by Perry Miller and Thomas H. Johnson, upon which doing so what a remarkable discovery it is how many ideals respecting the social contract, the public good, the rights of men are promulgated in many writings of the early New England Puritans (not only this but some of these same notions of human rights and civil government can be found in some of the earliest Christian Fathers, such as Lactantius.) If Thomas Jefferson received his ideas on democracy from John Locke, it is clear John Adams was himself no little inspired in similar political views by his own Puritan forbearers. Yet this is no great coincidence when we realize that John Locke himself was a life long Puritan! For more and to see further what I am talking about, get yourself a copy of Miller and Johnson's invaluable and eye opening anthology.

[http://www.amazon.com/Puritans-Sourcebook-Their-Writings/dp/0486416011/ref=sr\\_1\\_1?s=books&ie=UTF8&qid=1325530326&sr=1-1](http://www.amazon.com/Puritans-Sourcebook-Their-Writings/dp/0486416011/ref=sr_1_1?s=books&ie=UTF8&qid=1325530326&sr=1-1)

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One from the archives -- "Sonata-Ciacona" in B flat major by Johann Christoph Pezel (1664-1712); presented here by Musica Antiqua of Koln.

See: [http://www.mn-hp.com/JC-Pezel\\_Ciacona-in-B.mp3](http://www.mn-hp.com/JC-Pezel_Ciacona-in-B.mp3)

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[ch. 42] As, then, from His activity in enlightening the world whose light He is, Christ is named the Light of the World, and as from His making those who sincerely attach themselves to Him put away their deadness and rise again and put on newness of life, He is called the Resurrection, so from an activity of another kind He is called Shepherd and Teacher, King and Chosen Shaft, and Servant, and in addition to these Paraclete and Atonement and Propitiation. And after the same fashion He is also called the Logos, because He takes away from us all that is irrational, and makes us truly reasonable, so that we do all things, even to eating and drinking, to the glory of God, and discharge by the Logos to the glory of God both the commoner functions of life and those which belong to a more advanced stage. For if, by having part in Him, we are raised up and enlightened, herded also it may be and ruled over, then it is clear that we become in a divine manner reasonable, when He drives away from us what in us is irrational and dead, since He is

the Logos (reason) and the Resurrection. Consider, however, whether all men have in some way part in Him in His character as Logos...

The saying then stands, first, "In the beginning was the Logos;" we are to place that full in our view; but the testimonies we cited from the Proverbs led us to place wisdom first, and to think of wisdom as preceding the Word which announces her. We must observe, then, that the Logos is in the beginning, that is, in wisdom, always. Its being in wisdom, which is called the beginning, does not prevent it from being with God and from being God, and it is not simply with God, but is in the beginning, in wisdom, with God. For he goes on: "He was in the beginning with God." He might have said, "He was with God;" but as He was in the beginning, so He was with God in the beginning, and "All things were made by Him," being in the beginning, for God made all things, as David tells us, in wisdom. And to let us understand that the Word has His own definite place and sphere as one who has life in Himself (and is a distinct person), we must also speak about powers, not about power. "Thus says the Lord of powers, (A.V. hosts)" we frequently read; there are certain creatures, rational and divine, which are called powers: and of these Christ was the highest and best, and is called not only the wisdom of God but also His power. As, then, there are several powers of God, each of them in its own form, and the Saviour is different from these, so also Christ, even if that which is Logos in us is not in respect of form outside of us, will be understood from our discussion up to this point to be the Logos, who has His being in the beginning, in wisdom. This for the present may suffice, on the word: "In the beginning was the Logos."

~ Origen (185-232 A.D.), [\*Commentary on the Gospel of John, Book I\*](#)

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See: <http://www.youtube.com/watch?v=CHnnLpwNuNY>

["Boz Scaggs - Lowdown\_Lido Shuffle" -- Live '97 Hard Rock]

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